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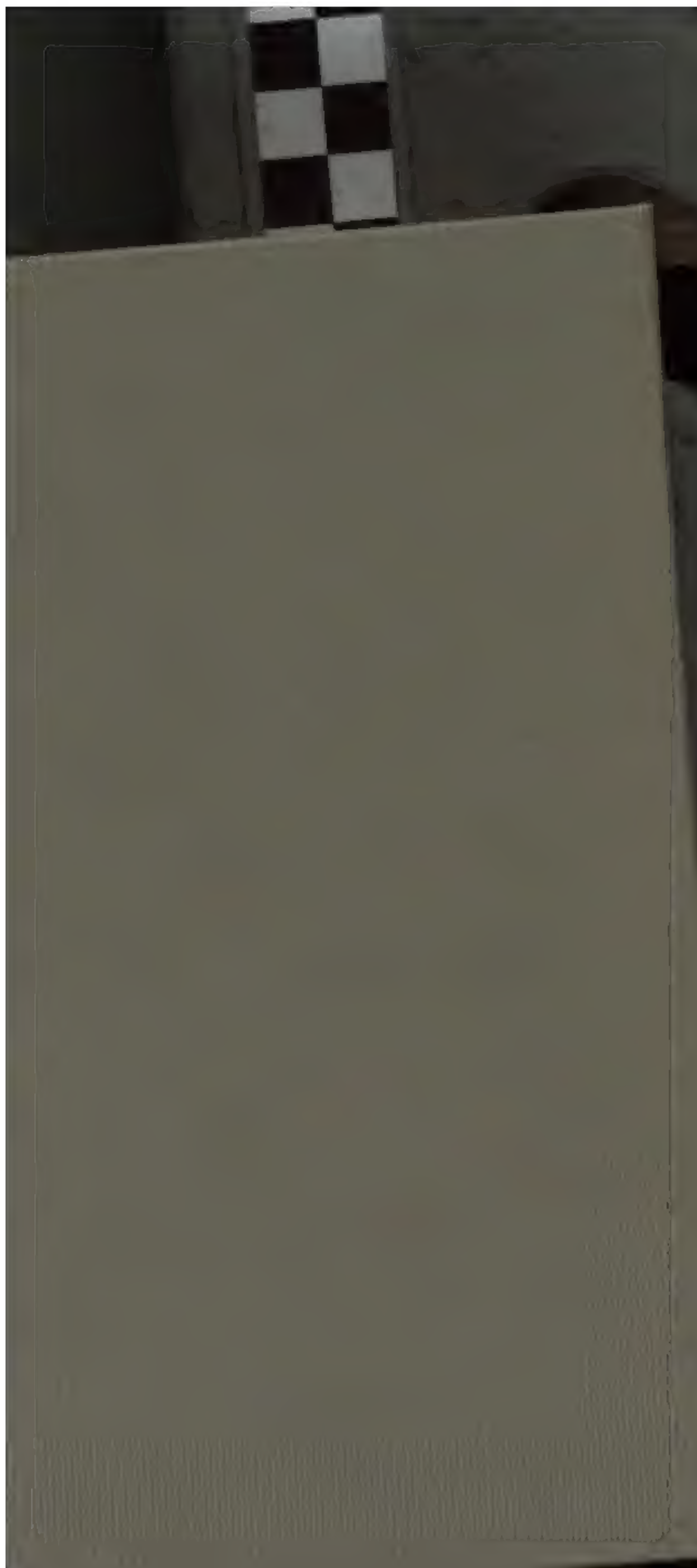
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THE
DIVINITY SCHOOL



1900-01



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1900-01



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THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, LL.D., PRESIDENT.

CHARLES CARROLL EVERETT, D.D., LL.D., DEAN, and *Bussey Professor of Theology*.

JOSEPH HENRY THAYER, D.D., LITT.D., *Bussey Professor of New Testament Criticism and Interpretation*.

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature*.

FRANCIS GREENWOOD PEABODY, A.M., D.D., *Plummer Professor of Christian Morals*.

EPHRAIM EMERTON, PH.D., *Winn Professor of Ecclesiastical History*.

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EDWARD HALE, A.B., S.T.B., *Assistant Professor of Homiletics*.

JOHN WINTHROP PLATNER, A.B., *Assistant Professor of Ecclesiastical History*.

JAMES HARDY ROPES, A.B., S.T.B., *Assistant Professor of New Testament Criticism and Interpretation*.

SAMUEL SILAS CURRY, PH.D., *Instructor in Elocution*.

MAXIMILIAN LINDSAY KELLNER, A.M., D.D., *Lecturer on the History of Israel*.

MACY MILLMORE SKINNER, PH.D., *Instructor in Semitic Languages*.

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty*.

THE DIVINITY SCHOOL

THE Divinity School partakes of the undenominational character which distinguishes the whole University. Its constitution prescribes that "every encouragement be given to the serious, impartial, and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students." As a result of this position denominational distinctions are unknown in the Faculty and in the administration of the School; and among the students no one denomination is in the majority.

The elective principle, which has been so prominent in the College, is recognized in the Divinity School. There is no single course which is required of all students, and each student may take any study for which he is fitted. The only limitation in this respect is that no department of study may be neglected by a candidate for the degree of Bachelor of Divinity. All the courses offered by the Faculty of Arts and Sciences, except those in laboratories, are open without extra charge to students of the Divinity School, and to some extent may be counted towards the degree of Bachelor of Divinity.

The Divinity School is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, yet it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

April, 1900.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of S.T.B. All Candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate, may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses according to the estimated amount of work in each and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list half-courses are expressly designated as such; all others are full courses, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

OLD TESTAMENT

1. Hebrew. — Davidson's Introductory Hebrew Grammar. — Explanation of parts of Genesis and of the Psalm-book. *Mon., Wed., Fri., at 11.* Dr. SKINNER.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid. By the close of the year the student should have mastered all the principles of the language, and should be able to translate with ease any of the narrative prose portions of the Old Testament.

2. Hebrew (second course). — Syntax. — Interpretation of parts of the Prophets and Poetical Books. — Text-criticism. *Tu., Th., at 3.30.* Professor TOY.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The

syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Text-criticism is studied mainly by comparison of the Hebrew with the Versions. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views, and questions of date and authorship.

[3¹ *hf.* Jewish Aramaic. — Kautzsch's *Biblisch-Aramäische Grammatik*. — Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course (first half-year)*. *Mon., Wed., at 10.* Professor LYON.]

Omitted in 1900–01.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The course furnishes an introduction to the study of the Talmud. The reading consists of selections from Daniel, Ezra, and the Targums.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. — Text-books, lectures, and theses. *Tu., Th., and (at the pleasure of the instructor) Sat., at 11.* Asst. Professor KELLNER (Episcopal Theological School).

The time covered by this course includes the greater part of Israel's national life; the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the return from Babylon, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, and the reign of Herod. In connection with these topics the growth of political and social institutions is examined.

5. History of pre-Christian Hebrew Literature. *Tu., Th., at 2.30.* Professor TOY.

This course is a general description of the surviving monuments of the old Hebrew literature, following the chronological order. After a discussion of the earliest literary condition of the Hebrews, the date, origin, and composition of each work is studied and the attempt made to give to each its place in the literary development. There are weekly written reports, and one thesis.

Readings are assigned in the following books: S. R. Driver's *Introduction to the Literature of the Old Testament*, 6th ed., New York, 1897; W. R. Smith's *Old Testament in the Jewish Church*, 2d ed., New York, 1892; H. E. Ryle's *Canon of the Old Testament*, New York, 1892. Reference is made to discussions of the various Old Testament and Apocryphal books in Dictionaries, Introductions, Commentaries, and elsewhere.

This course is open to those only who have taken Course 4, or its equivalent.

6. History of the Hebrew Religion, with comparison of other Semitic religions. *Mon.*, 3.30–5.30. Professor TOY.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the rise of Christianity. The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets, and the growth of religious institutions; nomism and the passage of the nation into a church; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, and Schultz's *Old Testament Theology*, with references to other works.

This course is open to those only who have taken Courses 4 and 5, or their equivalent.

[7. Assyrian. — Lyon's *Assyrian Manual*. — Delitzsch's *Assyrian Grammar*. — Abel and Winckler's *Keilschrifttexte*. *Tu.*, *Th.*, at 10. Professor LYON.]

Omitted in 1900–01.

For students of ancient oriental history and of Semitic religions, Assyrian is of special importance. It is generally recognized as well-nigh indispensable for those who propose to teach Semitic languages or who desire to become scientific students of the Old Testament. To begin this study an acquaintance with some other Semitic language is necessary.

The reading of transliterated texts begins with the first lesson, and the student has the constant pleasure of recognizing words learned in his other Semitic studies. These texts are taken mainly from the classical Assyrian period (1100–650 B.C.) and especially from the dynasty of Sargon (Sargon, Sennacherib, Esarhaddon, Assurbanipal). Both in the gram-

mar and in the reading special attention is paid to the laws of Assyrian phonetics. With increasing familiarity with the vocabulary and the grammar, the acquisition of the written characters becomes much easier. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

[8. Assyrian (second course). — Delitzsch's *Assyrian Grammar*. — The Chaldean Epic. — Letters and Commercial Documents. *Twice a week.* Professor LYON.]

Omitted in 1900-01.

Extensive readings in *The Cuneiform Inscriptions of Western Asia*, the *Contract Tablets*, published by J. N. Strassmaier, and the *El Amarna Tablets* of the British Museum and the Berlin Museum. Practice in copying and deciphering originals in the Semitic Museum. Theses. It is a special aim of the course to enable the student to handle, for historical and linguistic purposes, the great mass of material, constantly growing by excavations in Assyria and Babylonia.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. The subject for 1900-01 is *Survivals in the Old Testament of Early Ideas* (ancestor-worship, totemism, etc.). There will be essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in Sever Hall, Room 8.

AUXILIARY COURSES

Other Semitic courses, offered by the Faculty of Arts and Sciences, and open (though reckoned for the degree of S.T.B. only under the conditions mentioned in the requirements for that degree) to students of the Divinity School, are: two in Arabic, one in Phoenician, one in Ethiopic, one on the Bagdad Califate, one on the Spanish Califate, one in the Talmud, and one in General Semitic Grammar, by Pro-

fessor TOY; one on Babylonian-Assyrian history, and one in Assyrian Grammar, by Professor LYON [both omitted in 1900-01]. Full particulars in regard to these may be found in the Pamphlet of the Division of Semitic Languages and History, which may be obtained by application to the Corresponding Secretary of the University. This pamphlet gives a selected list of the books used in the various Semitic courses.

NEW TESTAMENT

It is the aim of this department to afford a student not merely the opportunity of studying any portion of the New Testament he may select, but also of prosecuting such related studies as are directly tributary to a scholarly knowledge of the sacred volume.

Courses marked with a dagger (†) are given from time to time as the wishes of the students and the engagements of the instructors determine. The treatment of these courses is to a considerable degree shaped by the wishes and needs of students.

The hours for some of the courses can be a matter of agreement between the students taking them and the instructors.

1¹ *hf.* New Testament Times. — The political, social, moral, and religious condition of the world when Christ appeared. *Half-course (first half-year)*. *Mon., Wed., Fri., at 9.* Professor THAYER.

This course is *introductory*, and of a general character. Its aim is to give a bird's-eye view of the condition of society in the First Century, and thus qualify the student to appreciate on the one hand the relation of Christianity to the thought and life which environed its infancy, and on the other hand to discern its distinctive peculiarities and its adaptation to the permanent needs of the individual and of society.

2² *hf.* New Testament Introduction. — The origin, contents, and history of the New Testament writings, together with the formation of the Canon. *Half-course (second half-year)*. *Mon., Wed., Fri., at 9.* Professor THAYER.

The design of this course is to acquaint the student with the history of New Testament criticism. It is mainly devoted — owing to its limited time — to the present problems and questions relating to the several documents composing the volume.

3¹ hf. Preparatory course. — General topics (including the characteristics of New Testament Greek and the elements of textual criticism); exegetical work begun. *Half-course (first half-year). Mon., Wed., and (at the pleasure of the instructor) Fri., at 12.* Asst. Professor ROPES.

This course aims to lay the foundation for a thorough professional study of the Greek Testament. It consists at first of lectures in which, after an outline of Theological Encyclopaedia, the characteristics of the language of the New Testament are set forth, together with some account of the Septuagint. This is followed by a discussion of the history of the text both in its written and its printed form, and of the materials, history and methods of textual criticism. Portions of the Gospel of Mark are read, with special reference to exegetical method.

This course should be supplemented in the second half-year by Course 4 or Course 5.

4² hf. The Teaching of Jesus as contained in the Synoptic Gospels. *Half-course (second half-year). Three times a week.* Asst. Professor ROPES.

In this course the words of Jesus as reported in the Synoptic Gospels will be studied. Special attention will be given to the Parables and to the principles governing the interpretation of them.

†5² hf. The Synoptic Gospels, with special reference to the Synoptic Problem. *Half-course (second half-year). Three times a week.* Asst. Professor ROPES.

6. The Gospels and Epistles of John. *Twice a week.* Professor THAYER.

The study of the Gospel will be detailed and with special attention to the indications affecting its genuineness.

7. The Apostolic Age. — Study of the Acts of the Apostles. *Mon., Wed., at 3.30.* Asst. Professor ROPES.

In this course special attention will be paid to the recent archaeological, geographical, and critical discussions to which the Book of Acts has given rise. Written papers on points of history and exegesis will be required.

8. Outline lectures on the life of Paul; Study of the four Great Epistles. *Tu., Th., at 9.* Professor THAYER.

A leading aim of this course is the *cursory* reading of an important part of the Greek Testament. Each student conducts the reading in the classroom in his turn, subject to the questions of his fellow students. Obviously a due regard, alike for himself and his associates, requires that a student shall have attained considerable expertness in the use of his Greek Testament before registering himself for this course.

9. The minor Pauline Epistles. *Twice a week.* Asst. Professor ROPES.

In this course First and Second Thessalonians, Philippians, Colossians, Philemon, and Ephesians will be read.

- 10 *hf.* The Pastoral Epistles. *Half-course. Once a week.* Asst. Professor ROPES.

- †11. The Epistle to the Hebrews. *Twice a week.* Professor THAYER.

- 12 *hf.* The Catholic Epistles. *Half-course. Once a week.* Asst. Professor ROPES.

In Courses 9, 10, 12, besides a thorough mastery of the texts read, a study of some portion of the literature of the subject and a written thesis may be required.

13. The Apocalyptic literature, with special study of the Revelation of John. *Tu., at 12, and a second hour at the pleasure of the instructor.* Asst. Professor ROPES.

This course will aim to give a view of the rise, development, and significance of this important group of Jewish writings. All the extant Apocalypses down to 100 A.D. will be discussed, together with the Testaments of the Twelve Patriarchs and the Psalms of Solomon. Special attention will be paid to the Books of Enoch, the Assumption of Moses, the Apocalypse of Baruch, and Fourth Esdras. The second half-year will be mainly occupied with the Revelation of John: the recent theories as to the composition of the book and the various methods of interpreting it will be discussed, and an endeavor made to apply principles of interpretation elicited in the first half-year's study of earlier and contemporary Apocalypses.

†14. Biblical Interpretation. — Its history, methods, principles, and their application in the study of difficult and debated New Testament passages. *Tu., Fri., at 12.* Professor THAYER.

This course is designed for advanced students. The New Testament passages discussed will be in the main selected by them. Each member of the class prepares a study of some representative exegete.

†15. Biblical Theology of the New Testament, centring upon the doctrines of sin and redemption. *Mon., Wed., at 10.* Professor THAYER.

†16 *hf.* History of the English Bible, with a detailed study of the Revised New Testament. *Half-course. Once a week.* Professor THAYER.

The lectures upon the Revision will be largely shaped by the studies of the students.

†17 *hf.* Modern Lives of Christ. *Half-course. Once a week.* Professor THAYER.

This may be counted as a half-course only on sufficient and satisfactory independent work in the same line by the student.

†18 *hf.* Biblical Geography and Archaeology. *Half-course. Once a week.* Professor THAYER.

This may be counted as a half-course only on sufficient and satisfactory independent work in the same line by the student.

†19 *hf.* Selections from the Septuagint, with special reference to the use made of the Old Testament in the New. *Half-course. Once a week.* Professor THAYER.

†21 *hf.* Selections from Greek and Latin writers of special interest to students of the New Testament. *Half-course. Fri., at 10.* Professor THAYER.

For example : —

a. Plutarch on the Delay of the Deity in the punishment of the wicked.

b. Philo's *Legatio ad Gaium* and *In Flaccum*.

c. Josephus against Apion.

d. Selections from the Apocrypha of the Old Testament and of the New.

e. Selections relating to the early history of the Canon.

f. The *Octavius* of Minucius Felix, the *Apologeticus* of Tertullian, the correspondence of Pliny and Trajan.

22nd hf. Classical Aramaic (Syriac). — Rödiger's *Chrestomathia Syriaca* (ed. 3). — The Peshitto version of the New Testament. *Half-course (second half-year). Twice a week.*
Dr. SKINNER.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for textual criticism, since the Syriac is one of the earliest biblical versions, and to the student of ecclesiastical history and of general eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, from the chronicles of Barhebräus, and from the hymns of Efrem.

20. Advanced study and research on such topics as the antecedents and aims of individual students may render advisable. Professor THAYER.

The New Testament Conference meets on the second and fourth Monday evenings of every month to hear and discuss papers upon topics relating to the New Testament.

CHURCH HISTORY

1. The Church of the first Six Centuries. *Wed., Fri., at 2.30.*
Asst. Professor PLATNER.

The aim of this course is to trace the history of the church from the apostolic age to the time of Gregory the Great. This is the formative period in the history of organization, of doctrine and of worship, and each of these three lines of development is discussed in the lectures. Particular attention is paid to the origin of the ancient catholic church and to its establishment as the official state religion; also to the early councils, and the beginnings of the division between the eastern and the western church, so far as the causes of that division lie within the period covered by the course. Such topics as the settlement of the New Testament canon, the formulation of the catholic creeds, and the separation of heretical and schismatic groups from the main body of the church, all receive due attention. Students are expected to supplement the lectures by reading assigned portions of the early Christian literature, and by the use of other sources to which reference is freely made. Besides frequent oral or written reports, one thesis is required from each member of the class.

The following books are recommended for general guidance in the study of this period: W. Moeller's *History of the Christian Church, A.D. 1-600*; Cheetham's *History of the Christian Church during the First Six Centuries*; Krueger's *History of Early Christian Literature*.

[2. The Mediaeval Church. — Formation of national churches in the Germanic states; establishment of the mediaeval papacy and its development to be the controlling force in European affairs; the Holy Roman Empire. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1900-01.

The period covered by this course is that properly called "mediaeval." Its distinguishing features are: the prevalence of the feudal system in political life, with its peculiar social consequences, knighthood, chivalry, private warfare; the great development of the Roman Papacy to the point where it actually controls every element of European life; the production of a new system of learning, the so-called "scholastic," the object of which is the maintenance of a given body of religious truth; the rise of a magnificent form of art, the "Gothic"; the growth and the decline of a theory of universal monarchy, represented by the Holy Roman Empire; finally, at the end of the period, the appearance of new forces, — city life, individual thought, national consciousness, concentration of power in new monarchies, — all of which were tending to overthrow what was distinctively "mediaeval." All these phases of history will be touched upon, but the chief emphasis will be laid upon the action of the Roman Church as the controlling principle in them all.

3. The Era of the Reformation in Europe, from the rise of Italian Humanism to the close of the Council of Trent, 1350 to 1563. *Tu., Th., Sat., at 11.* Professor EMERTON.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4. History of the Church since the Reformation. *Wed., Fri., at 9.*
Asst. Professor PLATNER.

This course is designed chiefly as a study of protestant Christianity, but attention is also paid to the contemporary history of the Roman Catholic church. Since the field is too large to be treated thoroughly in a single year, attention will be centred now upon one part of the general subject and now upon another, yet never in such a way as wholly to neglect the general course of post-reformation history. Thus, for example, in one year emphasis might be laid upon the ecclesiastical history of Germany, and extended treatment given to such topics as the development of the territorial state-church system, the narrowing of Lutheran theology into a protestant scholasticism, the rationalistic and pietistic movements of the eighteenth century, the origin and growth of biblical science, and modern theological tendencies. Again, in studying the French church, the lectures would properly deal with the struggle between protestant and catholic Christianity, Gallicanism, the Jansenists, and the effects of the Revolution upon religious life and thought. When dealing with Roman Catholic history, attention would be directed to the reformatory measures within that church, to the activities and vicissitudes of the Society of Jesus, to the life and work of the successive pontiffs, and to the culmination of catholicism in the decrees of the Vatican council.

During the year 1900-01 especial attention will be devoted to the church history of Great Britain and America, beginning with the English reformation. The formation and history of the most important protestant denominations will be fully treated, and some consideration will be given to the problem of the relation between church and state in the United States. Students are expected to pursue extended readings in connection with the lectures, and to make oral or written reports. One thesis is required from each member of the class.

5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 9.* Professor EMERTON.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox,"

the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general course of Church History will be presumed, and it will generally be found advisable to take the course in doctrines at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

9 hf. Symbolics. *Half-course. Once a week.* Asst. Professor PLATNER.

Symbolics aims to exhibit the distinctive characteristics of each of the divisions of the Christian church, as expressed by their recognized doctrinal standards, by their forms of organization and government, and by their various modes of worship. The field of investigation includes Greek and Roman catholicism and the chief protestant churches. The method of instruction will be partly by lectures and partly by the presentation and discussion of reports by the students upon topics previously assigned for investigation. The course has a direct and practical bearing upon the modern problem of church unity.

The following books will be found useful: Schaff's *Creeds of Christendom*; Hahn's *Bibliothek der Symbole*; E. F. K. Mueller's *Symbolik*; Moehler's *Symbolism, or Exposition of the Doctrinal Differences between Catholics and Protestants*.

20a. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the

selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

20b. Seminary in the History of Early Christian Literature. *Once a week, two successive hours.* Asst. Professor PLATNER.

This course is intended for advanced students who wish to become directly acquainted with the writings of the Fathers and with other kindred documents of the early period of church history. The subjects appointed for study will vary from year to year, but will include, among Greek writers, the Apostolic Fathers, the Apologists, Irenaeus, Clement of Alexandria, Origen, Athanasius, Eusebius, Socrates, Sozomen and Theodoret; and among Latin writers, Minucius Felix, Tertullian, Cyprian, Lactantius, Rufinus, Jerome, Augustine and Leo the Great. Besides these, some of the Greek and Latin martyrologies, the canons of the great councils, and the early creeds may be studied.

While the work is designed to illustrate the growth of the church in all its phases, institutional, doctrinal, etc., it is also intended to be a literary history of early Christianity. Students will therefore be given opportunity to take a general survey of the early literature, as well as to investigate special documents whose date and authorship are still uncertain. Many of the authors read are accessible in English translation, but no one without a working knowledge of Latin and Greek should elect the course.

The subject for the year 1900-01 will be decided upon after conference with those who desire to carry on patristic studies.

COMPARATIVE STUDY OF RELIGIONS

1. Comparative Study of Religions, particularly the Vedic Religion, the Hindu Philosophies, Buddhism, Mazdaism, and the Chinese Religions. *Th., Sat., at 9.* Professor EVERETT.

The number of religions studied in this course is small, in order that a more careful examination may be given to each. Religions are selected that have a certain philosophic interest, and more attention is given to this aspect of them than to matters of form and external history. The course is thus a study in the philosophy of religion, and is designed to supplement the courses in Theology. Its object is to illustrate historically certain

elements of religion which in Theology 2 are presented theoretically. These two courses together form the introduction to Theology 3. Students have free access to needed books of reference, especially to translations of the most important works of the religions considered.

For the study of Semitic religions, see also Old Testament 6.

THEOLOGY

2 hf. The Psychological Elements of Religious Faith. *Half-course.*
Tu., at 9. Professor EVERETT.

This course discusses the general nature of religion, and considers the psychological elements that enter into it, especially the relation between feeling and the intellect, and the three ideas of the reason,—truth, goodness, and beauty. It presents theoretically the principles that in the lectures on Comparative Study of Religions are considered historically. It forms the basis of Theology 3, and is really part of the same course. It has, however, a certain completeness in itself, and may be taken independently.

3. Systematic Theology.—Theism and the special content of Christian faith.—An elaborate essay on some theological subject is expected from each student taking this course.
Mon., Wed., Fri., at 11. Professor EVERETT.

The course begins with a discussion of Theism, and passes from this to what is more specifically Christian. A large part of the course might very properly be entitled "The Philosophy of Religion." It is desirable that this course be taken as late as possible, in order that the student may be better fitted to form an independent judgment in regard to the subjects considered. Except in the case of Resident Graduates, it should be taken after Theology 2 and Comparative Religion 1. A printed scheme covering Theology 2 and Theology 3 is furnished to the student, which presents the topics discussed in their relation to one another and to the general plan of the two courses. These are really parts of a single course, though each has a certain completeness in itself.

When Courses 2 and 3 are both taken, together or successively, they will together count as two courses.

20. Seminary in the Philosophy of Religion. *Subject for the year:*
Kant and the Ritschlians. Professor EVERETT.

The plan of the Seminary includes some consideration of the relation of Kant to religion, and of his general influence on the development of

theology. This is introductory to a study of the Ritschlian (sometimes known as the Neo-Kantian) movement, with reference to its most prominent representatives, and its fundamental principles. These latter are the rejection of philosophy as an aid to theology, and the recognition of the *Werthurtheil* as the only basis of Christian faith. Although some of the books referred to have been translated, a knowledge of German is essential for the best results.

While this subject is proposed, it may be changed by agreement between instructor and students.

SOCIAL QUESTIONS

1. The Ethics of the Social Questions. — The modern social questions: Charity, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. — Lectures, special researches, and required reading. *Tu., Th., Sat., at 10.* Professor PEABODY.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with the same subjects by the emphasis laid on the moral aspects of the social situation and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Muirhead's *Elements of Ethics*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading: Carlyle's *Past and Present*; Ruskin's *Unto this Last*; Schäffle's *Quintessence of Socialism*]; and the ethics of the drink question [required reading from Fanshawe's *Liquor Legislation in the United States*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor; and an important feature of the course is the suggestion and direction of such personal investigations and the provision to each student of special literature or opportunities for observation.

A special library of 700 carefully selected volumes is provided for the use of students in this course.

20. Sociological Seminary. — *Subject for the year: Christianity and the Social Question. Tu., 7.30–9.30 P.M. Professor PEABODY.*

This course is designed for advanced students with a special interest in the religious aspect of social philosophy, and in the attitude of the Christian Church to the social questions of the day. It examines briefly the Classic theories of society; and considers at length the teaching of the New Testament as to social duty, and the doctrines of the social order taught by modern schools of both Catholic and Protestant Christian thought. Each student presents a careful study of one such illustration of the Christian philosophy of society, and leads for at least one evening the discussion of the Seminary. Students in this course should have taken Course 1, or its equivalent.

HOMILETICS AND PASTORAL CARE

- 1 *hf.* The Structure and Analysis of Sermons. *Half-course. General exercise, Fri., at 10. Asst. Professor HALE.*

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of two instructors. Course 1 deals with the forms and method of sermon-writing, the critical study of masterpieces, and the construction of plans of original work; and each student writes sermons which are criticized in the class or privately by the instructor.

2. Each student writes eight sermons during the year, of which some are preached before the class and criticized by students and instructor [in Appleton Chapel, *Mon., at 2.30*], some are preached before the instructor and two members of the class and criticized by them [in Divinity Chapel, *Th., at 12*], and the rest are criticized by the instructor privately. This course may be taken twice. Professor PEABODY and Asst. Professor HALE.

- 3 *hf.* The Minister as Pastor, and the History of Christian Worship. *Half-course. Wed., at 10. Professor PEABODY.*

This course traces the life of the young minister in his ordination, his pastoral relations, and his conduct of the various pastoral offices, Baptism, Marriage, Funeral, and the Lord's Supper. In the second half-year each student presents a special research in the history of these offices.

[4 *hf.* The Minister as Preacher, and the History of Christian Preaching. *Half-course. Wed., at 10. Professor PEABODY.*]

Omitted in 1900-01.

This course considers the conduct of public worship and the structure and elements of sermons. In the second half-year each student presents an essay on the characteristics of a single great preacher, and the history of Christian preaching is described.

Courses 3 and 4 are given in alternate years.

5 *hf.* The Minister as Organizer and Director of Church Activities. *Half-course. Th., at 9. Asst. Professor HALF.*

This course considers the conduct of Sunday-schools, guilds, and clubs, and the administration of charities, and includes the discussion of ways and means.

ELOCUTION

1 *hf.* Vocal Training. *Half-course. Tu., at 1.30. Dr. CURRY.*

This course includes progressive exercises to develop the voice and to secure its right use in delivery. Systematic programmes are arranged for practice not only in class but also in the student's own room. The faults and needs of each member of the class will receive individual attention. Some weekly exercise in reading or speaking is required of each student.

[2 *hf.* Vocal Expression. *Half-course. Tu., at 1.30. Dr. CURRY.*]

Omitted in 1900-01.

The work of this course consists of progressive steps to develop naturalness and power in speaking. The modulations of the voice as related to thinking and feeling are studied and developed. Every member of the class will have general practice in various exercises at each recitation; he will also meet the instructor privately each week for exercises prescribed according to individual needs.

Courses 1 and 2 are given in alternate years.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students.

Worship and Preaching, on the first Friday in each month, conducted by officers, students, and other preachers, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School paying the full fee are entitled to attend, without extra charge, any exercises in the College, or other departments of the University, for which they may show themselves fitted; except exercises in laboratories.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

For the Summer of 1900 the Summer School of Theology will extend from July 5 to July 21. There will be forty-five exercises, divided equally between the departments of the New Testament, Homiletics, and the History of Religions. The list of lecturers includes representatives of six other divinity schools and universities besides members of this Faculty. For the year 1901 it is intended to devote the session to the study of the Relation of the Christian Minister to Social Questions. There is a special pamphlet of the Summer School.

THE LIBRARY

The School has a theological library consisting of about 29,500 volumes and 6600 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. This catalogue is not yet complete, covering now rather more than two-thirds of the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

22² *hf.* Classical Aramaic (Syriac). — Rödiger's *Chrestomathia Syriaca* (ed. 3). — The Peshitto version of the New Testament. *Half-course (second half-year). Twice a week.*
Dr. SKINNER.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for textual criticism, since the Syriac is one of the earliest biblical versions, and to the student of ecclesiastical history and of general eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, from the chronicles of Barhebräus, and from the hymns of Efrem.

20. Advanced study and research on such topics as the antecedents and aims of individual students may render advisable. Professor THAYER.

The New Testament Conference meets on the second and fourth Monday evenings of every month to hear and discuss papers upon topics relating to the New Testament.

CHURCH HISTORY

1. The Church of the first Six Centuries. *Wed., Fri., at 2.30.*
Asst. Professor PLATNER.

The aim of this course is to trace the history of the church from the apostolic age to the time of Gregory the Great. This is the formative period in the history of organization, of doctrine and of worship, and each of these three lines of development is discussed in the lectures. Particular attention is paid to the origin of the ancient catholic church and to its establishment as the official state religion; also to the early councils, and the beginnings of the division between the eastern and the western church, so far as the causes of that division lie within the period covered by the course. Such topics as the settlement of the New Testament canon, the formulation of the catholic creeds, and the separation of heretical and schismatic groups from the main body of the church, all receive due attention. Students are expected to supplement the lectures by reading assigned portions of the early Christian literature, and by the use of other sources to which reference is freely made. Besides frequent oral or written reports, one thesis is required from each member of the class.

The following books are recommended for general guidance in the study of this period: W. Moeller's *History of the Christian Church, A.D. 1-600*; Cheetham's *History of the Christian Church during the First Six Centuries*; Krueger's *History of Early Christian Literature*.

[2. The Mediaeval Church. — Formation of national churches in the Germanic states; establishment of the mediaeval papacy and its development to be the controlling force in European affairs; the Holy Roman Empire. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1900-01.

The period covered by this course is that properly called "mediaeval." Its distinguishing features are: the prevalence of the feudal system in political life, with its peculiar social consequences, knighthood, chivalry, private warfare; the great development of the Roman Papacy to the point where it actually controls every element of European life; the production of a new system of learning, the so-called "scholastic," the object of which is the maintenance of a given body of religious truth; the rise of a magnificent form of art, the "Gothic"; the growth and the decline of a theory of universal monarchy, represented by the Holy Roman Empire; finally, at the end of the period, the appearance of new forces, — city life, individual thought, national consciousness, concentration of power in new monarchies, — all of which were tending to overthrow what was distinctively "mediaeval." All these phases of history will be touched upon, but the chief emphasis will be laid upon the action of the Roman Church as the controlling principle in them all.

3. The Era of the Reformation in Europe, from the rise of Italian Humanism to the close of the Council of Trent, 1350 to 1563. *Tu., Th., Sat., at 11.* Professor EMERTON.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

If the work in the School of any student who has received help falls below the standard named, or if his course proves in any respect unsatisfactory, such help will be discontinued.

Resident Graduates stand on the same footing as other students in regard to scholarships and other pecuniary aid.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *March 31, 1900*. The final date for receiving applications to be considered at the first assignment for the year 1901-02 will be *April 30, 1901*.

The funds applicable to beneficiary purposes are as follows: —

1. Ten Scholarships established in the School, varying in their annual income from one hundred to two hundred dollars. They are assigned by the President and Fellows on the recommendation of the Faculty.

These Scholarships are: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

Two CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., with an income of one hundred and twenty dollars each.

Four SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

2. The income of the BEQUEST OF ABNER W. BUTTRICK, Esq., of Lowell, is awarded by the President and Fellows "to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel." The

annual income of this bequest is about five hundred and seventy-five dollars.

3. The income of the WILLIAM POMROY FUND, amounting to about forty-five dollars.

4. Six HOPKINS SCHOLARSHIPS, awarded by a Board of Trustees to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University. The shares will probably amount to about three hundred and ten dollars each.

5. The income of the WILLIAMS FUND is awarded, by the Society for Promoting Theological Education, to students recommended by the Faculty, who comply with the requisitions of that Society. According to the terms of this bequest, the income is to be given to "such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance;" and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant."

For the year 1900-01 two Resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

The income of the Williams Fund amounts to about four thousand dollars.

The incomes from these various sources, exclusive of the Hopkins Scholarships and the Williams Fellowships, may be so combined that a student who needs and merits help may receive from \$150 to \$250.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students not doing full work the fee will vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the

minimum charge to any student being \$30, and the maximum \$150. A student who joins the Divinity School after the beginning of the academic year will be charged for instruction from the beginning of the third in which he joins. One who leaves during the year will be charged for instruction only to the end of the third in which he leaves, if before that time he gives written notice of his withdrawal to the Secretary of the Faculty; otherwise he will be charged for instruction to the end of the third in which such written notice is given. But a Resident Graduate or Special Student doing less than full work must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. The first third begins at the beginning of the academic year and ends *December 31*. The second third begins *January 1* and ends *March 31*. The last third begins *April 1* and ends at *Commencement*.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in money or in United States bonds, for the same purpose; or he may deposit *fifty dollars* as security, and pay his tuition fees in advance as follows: — one third on or before *October 1*, one third on or before *January 1*, and one third on or before *April 1*. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or deposit *fifty dollars* as security, pay his tuition fees in advance as above, pay in advance the full year's rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

Term bills are issued on February 1 and one week before Commencement, and must be paid on or before *February 21* and *October 10*, respectively, but the second bills of candidates for degrees must be paid at least *one day before Commencement*. The first bill, issued February 1, will contain two thirds, and the second bill will contain one third, of the annual charges. When a student severs his connection with the School, his whole bill becomes payable at once.

The average expenses of a student for the year are: —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	114.00
For fuel and light	15.00
	<hr/>
	\$339.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here is expected not to exceed \$4.15 per week. The membership is limited, and application should be made before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall board is furnished *à la carte*, at a cost which averages about \$3.00 per week. Application should be made early to the Secretary of the Randall Hall Association.

Divinity Hall, a dormitory of the Divinity School, contains 42 rooms; Divinity House, in the rear of Divinity Hall, contains 5 rooms. All these rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day a list of the rooms not previously engaged will be posted at the Bursar's office, and applications may be made to him. The Dean of the Divinity School, however, reserves the right of discriminating between applications as the interests of the School may, in his judgment dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonier; study table; chairs; book shelves; rug. The price includes the use of the furniture.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$40.	Divinity Hall No. 10; Divinity House No. 4.
\$45.	“ “ “ 5.
\$50.	“ “ “ 2, 3, 14.
\$55.	“ “ “ 1, 13; Divinity House No. 2.
\$60.	“ “ “ 20; Divinity House No. 5.
\$65.	“ “ “ 18; Divinity House No. 1.
\$70.	“ “ “ 35, 36.
\$75.	“ “ “ 41; Divinity House No. 3.
\$80.	“ “ “ 15, 17, 19, 23, 25, 29, 31, 33, 37, 39.

FURNISHED ROOMS

\$50.	Divinity Hall No. 6.
\$55.	“ “ “ 4, 9, 12.
\$60.	“ “ “ 11.
\$70.	“ “ “ 7, 8, 24, 34, 38.
\$75.	“ “ “ 26, 32, 40, 42.
\$80.	“ “ “ 21, 22.
\$85.	“ “ “ 16, 27, 30.

N.B.—In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

The Dean of the Faculty of Divinity is at Room 1, Divinity Library, Monday, Wednesday, and Friday at 12, and Tuesday, Thursday, and Saturday, at 10. The Secretary of the Faculty is at the Library daily from 9 to 1.

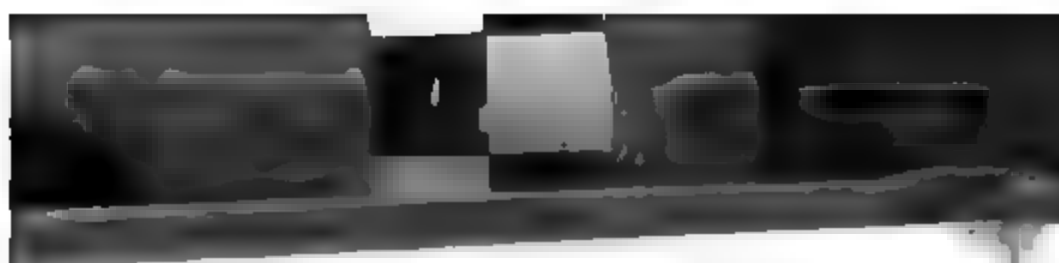
Furthur information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

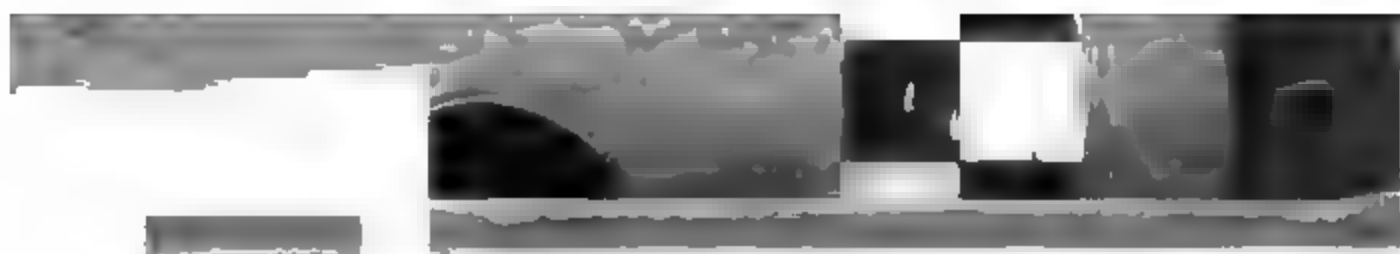
TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1900-01.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Test. 1 ¹ , 2 ² .	New Testament 8. Theology 2. Church History 5.	New Test. 1 ¹ , 2 ² . Church History 4.	New Testament 8. Church History 5. Comp. Religion 1. Homiletics 5.	New Test. 1 ¹ , 2 ² . Church History 4.	Comp. Religion 1.
10-11	Old Testament 3 ¹ . New Testament 15. New Testament 22 ² .	Old Testament 7. Social Questions 1.	Old Testament 3 ¹ . New Testament 15. New Testament 22 ² . Homiletics 3.	Old Testament 7. Social Questions 1.	New Testament 21. Homiletics 1.	Social Questions 1.
11-12	Old Testament 1. Theology 3.	Old Testament 4. Church History 3.	Old Testament 1. Theology 3.	Old Testament 4. Church History 3.	Old Testament 1. Theology 3.	Old Testament 4. Church History 3.
12-1	New Testament 3 ¹ .	New Testament 13. New Testament 14.	New Testament 3 ¹ .	Homiletics 2.	New Testament 3 ¹ . New Testament 14.	
1.30-2.30		Elocution 1.				
2.30-3.30	Homiletics 2.	Old Testament 5. Elocution.	Church History 1.	Old Testament 5.	Old Testament 6. Church History 1.	
3.30-4.30	New Testament 7.	Old Testament 2. Elocution.	New Testament 7.	Old Testament 2.	Old Testament 6.	

¹ First half-year.

² Second half-year.







1,85
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THE UNIVERSITY PUBLICATIONS

NEW SERIES, No. 5

Harvard University

THE
DIVINITY SCHOOL

1901-02



CAMBRIDGE, MASS.

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APRIL 30, 1901





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MAXIMILIAN LINDSAY KELLNER, A.M., D.D., *Lecturer on the History of Israel.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1901-02



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SAMUEL SILAS CURRY, Ph.D., *Instructor in Elocution.*

HENRY HARRISON HAYNES, S.T.B., Ph.D., *Instructor in Semitic Languages.*

MAXIMILIAN LINDSAY KELLNER, A.M., D.D., *Lecturer on the History of Israel.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

THE DIVINITY SCHOOL

THE Divinity School partakes of the undenominational character which distinguishes the whole University. Its constitution prescribes that "every encouragement be given to the serious, impartial, and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students." As a result of this position denominational distinctions are unknown in the Faculty and in the administration of the School; and among the students no one denomination is in the majority.

The elective principle, which has been so prominent in the College, is recognized in the Divinity School. There is no single course which is required of all students, and each student may take any study for which he is fitted. The only limitation in this respect is that no department of study may be neglected by a candidate for the degree of Bachelor of Divinity. All the courses offered by the Faculty of Arts and Sciences, except those in laboratories, are open without extra charge to students of the Divinity School, and to some extent may be counted towards the degree of Bachelor of Divinity.

The Divinity School is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, yet it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of S.T.B. All Candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate, may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses according to the estimated amount of work in each and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

OLD TESTAMENT

1. Hebrew. — Davidson's Introductory Hebrew Grammar. Explanation of parts of Genesis and of the Psalm-book. *Mon., Wed., Fri., at 11.* Dr. HAYNES.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid. By the close of the year the student should have mastered all the principles of the language, and should be able to translate with ease any of the narrative prose portions of the Old Testament.

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 3.30.* Professor TOY.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of

Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Text-criticism is studied mainly by comparison of the Hebrew with the Versions. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views, and questions of date and authorship.

3¹ *hf.* Jewish Aramaic. — Kautzsch's *Biblisch-Aramäische Grammatik*. Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course (first half-year)*. *Mon., Wed., at 10.*
Dr. HAYNES.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The course furnishes an introduction to the study of the Talmud. The reading consists of selections from Daniel, Ezra, and the Targums.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. — Text-books, lectures, and theses. *Tu., Th., and (at the pleasure of the instructor) Sat., at 11.*
Professor KELLNER (Episcopal Theological School).

The time covered by this course includes the greater part of Israel's national life; the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the return from Babylon, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, and the reign of Herod. In connection with these topics the growth of political and social institutions is examined.

5. History of pre-Christian Hebrew Literature. *Tu., Th., at 2.30.*
Professor TOY.

This course is a general description of the surviving monuments of the old Hebrew literature, following the chronological order. After a discussion of the earliest literary condition of the Hebrews, the date, origin, and composition of each work is studied and the attempt made to give to each its place in the literary development. There are weekly written reports, and one thesis.

Readings are assigned in: S. R. Driver's *Introduction to the Literature of the Old Testament*, 6th ed., New York, 1897, H. E. Ryle's *Canon of the Old Testament*, New York, 1892, and other books. Reference

is made to discussions of the various Old Testament and Apocryphal books in Dictionaries, Introductions, Commentaries, and elsewhere.

This course is open to those only who have taken Course 4, or its equivalent.

6. History of the Hebrew Religion, with comparison of other Semitic religions. *Mon.*, 3.30–5.30. Professor TOY.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the rise of Christianity. The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets, and the growth of religious institutions; nomism and the passage of the nation into a church; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, and Schultz's *Old Testament Theology*, with references to other works.

This course is open to those only who have taken Courses 4 and 5, or their equivalent.

7. Assyrian. — Lyon's *Assyrian Manual*. Delitzsch's *Assyrian Grammar*. Delitzsch's *Assyrische Lesestücke*, ed. 4. *Tu.*, *Th.*, at 10. Dr. HAYNES.

For students of ancient oriental history and of Semitic religions, Assyrian is of special importance. It is generally recognized as well-nigh indispensable for those who propose to teach Semitic languages or who desire to become scientific students of the Old Testament. To begin this study an acquaintance with some other Semitic language is necessary.

The reading of transliterated texts begins with the first lesson, and the student has the constant pleasure of recognizing words learned in his other Semitic studies. These texts are taken mainly from the classical Assyrian period (1100–650 B.C.) and especially from the dynasty of Sargon (Sargon, Sennacherib, Esarhaddon, Assurbanipal). Both in the grammar and in the reading special attention is paid to the laws of Assyrian phonetics. With increasing familiarity with the vocabulary and the grammar, the acquisition of the written characters becomes much easier. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

- [8. Assyrian (second course). — Delitzsch's *Assyrian Grammar*.
The Chaldean Epic. Letters and Commercial Documents.
Twice a week. Professor LYON.]

Omitted in 1901–02.

Extensive readings in *The Cuneiform Inscriptions of Western Asia*, the *Contract Tablets*, published by J. N. Strassmaier, and the *El Amarna Tablets* of the British Museum and the Berlin Museum. Practice in copying and deciphering originals in the Semitic Museum. Theses. It is a special aim of the course to enable the student to handle, for historical and linguistic purposes, the great mass of material, constantly growing by excavations in Assyria and Babylonia.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. The subject for 1901–02 is *The First Book of Kings*. There will be essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

AUXILIARY COURSES

Other Semitic courses, offered by the Faculty of Arts and Sciences, and open (though reckoned for the degree of S.T.B. only under the conditions mentioned in the requirements for that degree) to students of the Divinity School, are: two in Arabic, one in Phoenician, one in Ethiopic [omitted in 1901–02], one on the Bagdad Caliphate, one on the Spanish Caliphate [omitted in 1901–02], one in the Talmud, and one in General Semitic Grammar, by Professor TOY; one on Babylonian-Assyrian history, and one in Assyrian Grammar, by Professor LYON [both omitted in 1901–02]. Full particulars in regard to these may be found in the Pamphlet of the Division of Semitic Languages and History, which may be obtained by application to the Corresponding Secretary of the University. This pamphlet gives a selected list of the books used in the various Semitic courses.

NEW TESTAMENT

- 2¹ *hf.* New Testament Introduction. — The origin and history of the New Testament writings, including the formation of the Canon. *Half-course (first half-year)*. *Mon., Wed., Fri., at 9.* Asst. Professor ROPES.

With the lectures of this course will be combined required reading and written papers. Continuous reading of the Greek text is not required.

- 15² *hf.* New Testament Theology. — The Teaching of Jesus Christ, and the Theological and Ethical Ideas of the New Testament Writers. *Half-course (second half-year)*. *Mon., Wed., Fri., at 9.* Asst. Professor ROPES.

This course aims to give in outline a general view of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be required reading and written papers. Continuous reading of the Greek text will not be required.

This course is open only to students who have taken Course 2¹ *hf.*, or have some knowledge of New Testament Introduction.

3. The Synoptic Gospels. *Mon., Wed., Fri., at 12.* Asst. Professor ROPES.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

To enter profitably on the work of this course, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation.

- [6. The Gospel and Epistles of John. *Twice a week.* Asst. Professor ROPES.]

Omitted in 1901-02.

- [7. The Apostolic Age. — Study of the Acts of the Apostles. *Mon., Wed., at 3.30.* Asst. Professor ROPES.]

Omitted in 1901-02.

8. The Epistles of Paul. — Selected portions. *Twice a week.* Asst. Professor ROPES.

In 1901-02 selections from Romans, I and II Corinthians, and Galatians will be carefully studied with detailed exegesis. Proficiency in the use of the Greek New Testament is necessary for this course.

[13. The Apocalyptic Literature, with special study of the Revelation of John. *Twice a week.* Asst. Professor ROPES.]

Omitted in 1901-02.

This course will aim to give a view of the rise, development, and significance of this important group of Jewish writings. All the extant Apocalypses down to 100 A.D. will be discussed, together with the Testaments of the Twelve Patriarchs and the Psalms of Solomon. Special attention will be paid to the Books of Enoch, the Assumption of Moses, the Apocalypse of Baruch, and Fourth Esdras. The second half-year will be mainly occupied with the Revelation of John: the recent theories as to the composition of the book and the various methods of interpreting it will be discussed, and an endeavor made to apply principles of interpretation elicited in the first half-year's study of earlier and contemporary Apocalypses.

22² *hf.* Classical Aramaic (Syriac). — Rödiger's *Chrestomathia Syriaca* (ed. 3). The Peshitto version of the New Testament. *Half-course (second half-year).* *Twice a week.* Dr. HAYNES.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for textual criticism, since the Syriac is one of the earliest biblical versions, and to the student of ecclesiastical history and of general eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, from the chronicles of Barhebraeus, and from the hymns of Efrem.

20. Advanced study and research. Professor THAYER and Asst. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

The New Testament Conference meets on the second and fourth Monday evenings of every month to hear and discuss papers upon topics relating to the New Testament.

CHURCH HISTORY

1. The Church of the first Six Centuries. *Mon., Wed., Fri., at 2.30.* Asst. Professor PLATNER.

The aim of this course is to trace the history of the church from the apostolic age to the time of Gregory the Great. This is the formative period in the history of organization, of doctrine and of worship, and each of these three lines of development is discussed in the lectures. Particular attention is paid to the origin of the ancient catholic church and to its establishment as the official state religion; also to the early councils, and the beginnings of the division between the eastern and the western church, so far as the causes of that division lie within the period covered by the course. Such topics as the settlement of the New Testament canon, the formulation of the catholic creeds, and the separation of heretical and schismatic groups from the main body of the church, all receive due attention. Students are expected to supplement the lectures by reading assigned portions of the early Christian literature, and by the use of other sources to which reference is freely made. Besides frequent oral or written reports, one thesis is required from each member of the class.

The following books are recommended for general guidance in the study of this period: W. Moeller's *History of the Christian Church, A.D. 1-600*; Cheetham's *History of the Christian Church during the First Six Centuries*; Krueger's *History of Early Christian Literature*.

2. The Mediaeval Church. — Formation of national churches in the Germanic states; establishment of the mediaeval Papacy and its development to be the controlling force in European affairs; the Holy Roman Empire. *Tu., Th., at 9.* Professor EMERTON.

The period covered by this course is that properly called "mediaeval." Its distinguishing features are: the prevalence of the feudal system in political life, with its peculiar social consequences, knighthood, chivalry, private warfare; the great development of the Roman Papacy to the point where it actually controls every element of European life; the production of a new system of learning, the so-called "scholastic," the object of which is the maintenance of a given body of religious truth; the rise of a magnificent form of art, the "Gothic"; the growth and the decline of a theory of universal monarchy, represented by the Holy Roman Empire; finally, at the end of the period, the appearance of new forces, — city life, individual thought, national consciousness, concentration of power in new monarchies, — all of which were tending to overthrow what was distinctively "mediaeval." All these phases of history will be touched upon, but the chief emphasis will be laid upon the action of the Roman church as the controlling principle in them all.

3. The Era of the Reformation in Europe, from the rise of Italian Humanism to the close of the Council of Trent, 1350 to 1563. *Tu., Th., Sat., at 11.* Professor EMERTON.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4. The Church since the Reformation. *Wed., Fri., at 9.* Asst. Professor PLATNER.

This course is designed to be chiefly a study of protestant Christianity, but some attention will also be paid to the contemporary history of the Roman Catholic church. Since the field of study is too large to be covered in a single year, the lectures will deal with only a part of the subject. In 1901-02 the course will cover (a) the church history of England in outline, with special investigation of the period since the 16th century; and (b) American church history during the colonial and national periods. In the second part of the course the formation and development of the most important protestant denominations will be treated. Modern missionary expansion and the present tendencies of theological thought will receive such attention as time may permit.

Students are expected to pursue extended readings in connection with the lectures, and to make oral or written reports. One thesis is required from each member of the class.

[5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1901-02.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which con-

tributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general course of Church History will be presumed, and it will generally be found advisable to take the course in doctrines at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

6 hf. Selected Topics from the Canon Law, with especial reference to the development of the Church Constitution. *Half-course.* Once a week. Professor EMERTON.

9 hf. Symbolics. *Half-course.* Sat., at 10. Asst. Professor PLATNER.

This course aims to exhibit the distinctive characteristics of each of the divisions of the Christian church, as expressed in their recognized doctrinal standards, their forms of organization and government, and their various modes of worship. It is therefore a comparative study of ecclesiastical institutions. The field of investigation includes Greek and Roman catholicism and the chief protestant churches. The method of instruction will be partly by lectures and partly by the presentation and discussion of reports by the students upon topics previously assigned for investigation. The course has a direct and practical bearing upon the modern problem of church unity.

The following books will be found useful: Schaff's *Creeeds of Christendom*; E. F. K. Mueller's *Symbolik*; Moehler's *Symbolism, or Exposition of the Doctrinal Differences between Catholics and Protestants*.

20a. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presenta-

tion of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

206. Seminary in the History of Early Christian Literature. *Once a week, two successive hours.* Asst. Professor PLATNER.

This course is intended for advanced students who wish to become directly acquainted with the writings of the Fathers and with other kindred documents of the early period of church history. The subjects appointed for study will vary from year to year, but will include, among Greek writers, the Apostolic Fathers, the Apologists, Irenaeus, Clement of Alexandria, Origen, Athanasius, Eusebius, Socrates, Sozomen and Theodoret; and among Latin writers, Minucius Felix, Tertullian, Cyprian, Lactantius, Rufinus, Jerome, Augustine and Leo the Great. Besides these, some of the Greek and Latin martyrologies, the canons of the great councils, and the early creeds may be studied.

While the work is designed to illustrate the growth of the church in all its phases, institutional, doctrinal, etc., it is also intended to be a literary history of early Christianity. Students will therefore be given opportunity to take a general survey of the early literature, as well as to investigate special documents whose date and authorship are still uncertain. Many of the authors read are accessible in English translation, but no one without a working knowledge of Latin and Greek should elect the course.

The subject for the year will be decided upon after conference with those who desire to carry on patristic studies.

THEOLOGY.

1st hf. The Origins of Religion. *Half-course (second half-year).* Tu., Th., at 9. Professor FENN.

4. Outlines of Christian Theology. Mon., Wed., Fri., at 11. Professor FENN.

SOCIAL QUESTIONS

1. The Ethics of the Social Questions. — The modern social questions: Charity, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and required reading. *Tu., Th., Sat., at 10.* Professor PEABODY.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with the same subjects by the emphasis laid on the moral aspects of the social situation and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Muirhead's *Elements of Ethics*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading: Carlyle's *Past and Present*; Ruskin's *Unto this Last*; Schäffle's *Quintessence of Socialism*]; and the ethics of the drink question [required reading from Fanshawe's *Liquor Legislation in the United States*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor; and an important feature of the course is the suggestion and direction of such personal investigations and the provision to each student of special literature or opportunities for observation.

A special library of 700 carefully selected volumes is provided for the use of students in this course.

20. Sociological Seminary. — *Subject for the year:* The Ethics of Jesus Christ. *Tu., 7.30–9.30 P.M.* Professor PEABODY.

This course is designed for advanced students with a special interest in the relation of the Christian religion and church to the social questions of the day. It is an examination of the teaching of the New Testament as to social duty. Each student presents a careful study of one aspect of the ethical teaching of Jesus, and leads for at least one evening the discussion of the Seminary. Students in this course should have taken Course 1, or its equivalent.

HOMILETICS AND PASTORAL CARE

- 1 *hf.* The Structure and Analysis of Sermons. *Half-course.* General exercise, *Fri., at 10.* Asst. Professor HALE.

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of two instructors. Course 1 deals with the forms and method of sermon-writing, the critical study of masterpieces, and the construction of plans of original work; and each student writes sermons which are criticized in the class or privately by the instructor.

2. Each student writes eight sermons during the year, of which some are preached before the class and criticized by students and instructor [in Appleton Chapel, *Mon., at 2.30*], some are preached before the instructor and a member of the class and criticized by them [in Divinity Chapel, *Th., at 12*], and the rest are criticized by the instructor privately. This course may be taken twice. Professor PEABODY and Asst. Professor HALE.

- [3 *hf.* The Minister as Pastor, and the History of Christian Worship. *Half-course.* *Wed., at 10.* Professor PEABODY.]

Omitted in 1901-02.

This course traces the life of the young minister in his ordination, his pastoral relations, and his conduct of the various pastoral offices, Baptism, Marriage, Funeral, and the Lord's Supper. In the second half-year each student presents a special research in the history of these offices.

- 4 *hf.* The Minister as Preacher, and the History of Christian Preaching. *Half-course.* *Wed., at 10.* Professor PEABODY.

This course considers the conduct of public worship and the structure and elements of sermons. In the second half-year each student presents an essay on the characteristics of a single great preacher, and the history of Christian preaching is described.

Courses 3 and 4 are given in alternate years.

- 5 *hf.* The Minister as Organizer and Director of Church Activities. *Half-course.* *Th., at 9.* Asst. Professor HALE.

This course considers the conduct of Sunday-schools, guilds, and clubs, and the administration of charities, and includes the discussion of ways and means.

ELOCUTION

[1 *hf.* Vocal Training. *Half-course.* *Tu., at 1.30.* Dr. CURRY.]
Omitted in 1901-02.

This course includes progressive exercises to develop the voice and to secure its right use in delivery. Systematic programmes are arranged for practice not only in class but also in the student's own room. The faults and needs of each member of the class will receive individual attention both in the class exercises and in private. Some weekly exercise in reading or speaking is required of each student.

2 *hf.* Vocal Expression. *Half-course.* *Tu., at 1.30.* Dr. CURRY.

The work of this course consists of progressive steps to develop naturalness and power in speaking. The modulations of the voice as related to thinking and feeling are studied and developed. Every member of the class will have general practice in various exercises at each recitation; he will also meet the instructor regularly in private for exercises prescribed according to individual needs.

Courses 1 and 2 are given in alternate years.

Not more than one half-course in Elocution may be counted towards the degree.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students.

Worship and Preaching, on the first Friday in each month, conducted by officers, students, and other preachers, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School paying the full fee are entitled to attend, without extra charge, any exercises in the College, or other departments of the University, for which they may show themselves fitted; except exercises in laboratories.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

For the Summer of 1901 the Summer School of Theology will be held from July 2 to July 19. There will be forty-five lectures on the Relation of the Christian Minister to Social Questions. The list of lecturers includes, besides members of this Faculty, representatives of seven other divinity schools and universities. There is a special pamphlet of the Summer School.

THE LIBRARY

The School has a theological library consisting of about 30,000 volumes and 6800 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. This catalogue is not yet complete, covering now rather more than two-thirds of the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 398,000 volumes

and is rich in theological literature. There is in the Divinity School Library a card catalogue of all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of MASTER OF ARTS, after pursuing for one year at the School a course of theological study accepted by the Administrative Board of the Graduate School of the University as suitable and sufficient for the purpose, and passing with high credit an examination on the same. Work counted for this degree cannot be counted for the degree of Bachelor of Divinity.

Students in the Divinity School who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of DOCTOR OF PHILOSOPHY after pursuing studies belonging to some one of the following fields; Semitic studies, Biblical and Patristic Greek, Church History, Theology, Sociology.

The examinations for the degree of Ph.D. are conducted by the appropriate Divisions of the Faculty of Arts and Sciences, according to the special regulations of each Division. The Divisions having the above-mentioned subjects in charge are the following: Semitic Languages and History, Ancient Languages, History and Political Science, Philosophy.

Recommendations for the degrees of Master of Arts and Doctor of Philosophy must proceed from the Faculty of Arts and Sciences. For the degree of Ph.D., at least two years of especially approved and directed advanced study, one of which must be spent at Harvard University, are required of students already qualified for candidacy for this degree.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

Students in the Divinity School may compete for the Dante, Toppan, and Sumner Prizes of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid, unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *April 30*.

The funds applicable to beneficiary purposes are as follows: —

1. Ten Scholarships established in the School, varying in their annual income from one hundred to two hundred dollars. They are assigned by the President and Fellows on the recommendation of the Faculty.

These Scholarships are: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

Two CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., with an income of one hundred and twenty dollars each.

Four SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

2. The income of the ABNER W. BUTTRICK FUND is awarded by the President and Fellows "to such deserving young men as they shall select, to aid them in preparing and educating themselves

for the ministry of the Gospel." The annual income of this bequest is about five hundred and seventy-five dollars.

3. The income of the WILLIAM POMROY FUND, amounting to about forty-five dollars.

4. Six HOPKINS SCHOLARSHIPS, awarded by a Board of Trustees to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University. The shares will probably amount to about three hundred and ten dollars each.

5. The income of the WILLIAMS FUND is awarded, by the Society for Promoting Theological Education, to students recommended by the Faculty, who comply with the requisitions of that Society. According to the terms of this bequest, the income is to be given to "such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance;" and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant."

For the year 1901-02 two Resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

The income of the Williams Fund amounts to about four thousand dollars.

The income from the smaller scholarships and other sources is so combined that aid is given in amounts of from \$150 to \$250.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students not doing full work the fee will vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150.

A student who joins the Divinity School after the beginning of the academic year will be charged for instruction from the beginning of the third in which he joins. One who leaves during the year will be charged for instruction only to the end of the third in which he leaves, if before that time he gives written notice of his withdrawal to the Secretary of the Faculty; otherwise he will be charged for instruction to the end of the third in which such written notice is given. But a Resident Graduate or Special Student doing less than full work must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. The first third begins at the beginning of the academic year and ends *December 31*. The second third begins *January 1* and ends *March 31*. The last third begins *April 1* and ends at *Commencement*. *A fee of \$20 is charged all students taking the degree of A.M. or of Ph.D.*

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in money or in United States bonds, for the same purpose; or he may deposit *fifty dollars* as security, and pay his tuition fees in advance as follows: — one third on or before *October 1*, one third on or before *January 1*, and one third on or before *April 1*. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or deposit *fifty dollars* as security, pay his tuition fees in advance as above, pay in advance the full year' rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

Term bills are issued on *February 1* and one week before *Commencement*, and must be paid on or before *February 21* and *October 10*, respectively, but the second bills of candidates for degrees must be paid at least *one day before Commencement*. The first bill, issued *February 1*, will contain two thirds, and the second bill will contain one third, of the annual charges. When a student severs his connection with the School, his whole bill becomes payable at once.

The average expenses of a student for the year are : —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	114.00
For fuel and light	15.00
	<hr/>
	\$339.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here is expected not to exceed \$4.15 per week. The membership is limited, and application should be made before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall board is furnished *à la carte*, at a cost which averages about \$3.00 per week. Application should be made early to the Secretary of the Randall Hall Association.

Divinity Hall, a dormitory of the Divinity School, contains 42 rooms; Divinity House, in the rear of Divinity Hall, contains 5 rooms. All these rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day a list of the rooms not previously engaged will be posted at the Bursar's office, and applications may be made to him. The Dean of the Divinity School, however, reserves the right of discriminating between applications as the interests of the School may in his judgment dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonnier; study table; chairs; book shelves; rug. The price includes the use of the furniture.

The rooms range in price as follows : —

UNFURNISHED ROOMS

\$40.	Divinity Hall No. 10; Divinity House No. 4.
\$45.	“ “ “ 5.
\$50.	“ “ “ 2, 3, 14.
\$55.	“ “ “ 1, 13; Divinity House No. 2.
\$60.	“ “ “ 20; Divinity House No. 5.
\$65.	“ “ “ 18; Divinity House No. 1.
\$70.	“ “ “ 35, 36.
\$75.	“ “ “ 41; Divinity House No. 3.
\$80.	“ “ “ 15, 17, 19, 23, 25, 29, 31, 33, 37, 39.

FURNISHED ROOMS

\$50.	Divinity Hall No. 6.
\$55.	" " " 4, 9, 12.
\$60.	" " " 11.
\$70.	" " " 7, 8, 24, 34, 38.
\$75.	" " " 26, 32, 40, 42.
\$80.	" " " 21, 22.
\$85.	" " " 16, 27, 30.

N.B.— In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Room 1, Divinity Library on September 26, 1901, between 10 and 1.

The Secretary of the Faculty is at the Library daily from 9 to 1.

Furthur information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1901-02.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Test. 2 ¹ , 16 ² .	Church History 2. Theology 1 ² .	New Test. 2 ¹ , 16 ² . Church History 4.	Church History 2. Theology 1 ² . Homiletics 5.	New Test. 2 ¹ , 16 ² . Church History 4.	
10-11		Old Testament 7. Social Questions 1.	Homiletics 4.	Old Testament 7. Social Questions 1.	Homiletics 1.	Church History 9. Social Questions 1.
11-12	Old Testament 1. Theology 4.	Old Testament 4. Church History 3.	Old Testament 1. Theology 4.	Old Testament 4. Church History 3.	Old Testament 1. Theology 4.	Old Testament 4. Church History 3.
12-1	New Test. 3.		New Test. 3.	Homiletics 2.	New Test. 3.	
1.30-2.30		Elocution 2.				
2.30-3.30	Church Hist. 1. Homiletics 2.	Old Testament 5. Elocution.	Church History 1.	Old Testament 5.	Old Testament 6. Church History 1.	
3.30-4.30	Old Testament 6.	Old Testament 2. Elocution.		Old Testament 2.	Old Testament 6.	
4.30-5.30	Old Testament 6.					

¹ First half-year.

² Second half-year.



THE UNIVERSITY PUBLICATIONS

*[Entered at the Post-office, Boston, Mass., as Second Class mail matter, April 8, 1901.
Act of July 16, 1894.]*

**Issued twice a month from September to April inclusive, and
five times a month from May to August inclusive.**

These publications include :—

The Annual Reports of the President and of the Treasurer.

The Annual University Catalogue (price 75 cents).

The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

THE UNIVERSITY PUBLICATIONS

NEW SERIES, No. 5
Extra Ed.

Harvard University

THE
DIVINITY SCHOOL

1901-02

SECOND EDITION



CAMBRIDGE, MASS.

Published by Harvard University

APRIL 30, 1901

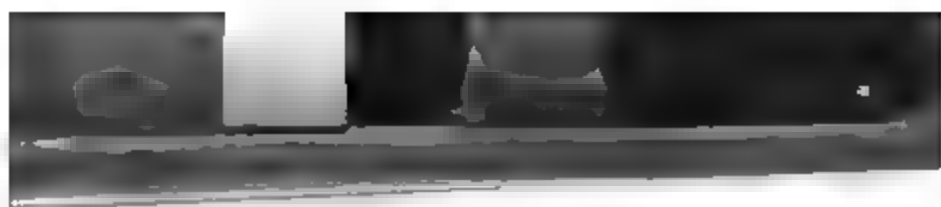
ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1901-02

SECOND EDITION



CAMBRIDGE
Published by the University
1901



THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, LL.D., *PRESIDENT.*

FRANCIS GREENWOOD PEABODY, A.M., D.D., *DEAN, and Plummer Professor of Christian Morals.*

JOSEPH HENRY THAYER, D.D., LITT.D., *Bussey Professor of New Testament Criticism and Interpretation, Emeritus.*

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History.*

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity.*

EDWARD HALE, A.B., S.T.B., *Assistant Professor of Homiletics.*

WILLIAM WALLACE FENN, A.M., S.T.B., *Bussey Professor of Theology.*

JAMES HARDY ROPES, A.B., S.T.B., *Assistant Professor of New Testament Criticism and Interpretation.*

SAMUEL SILAS CURRY, Ph.D., *Instructor in Elocution.*

HENRY HARRISON HAYNES, S.T.B., Ph.D., *Instructor in Semitic Languages.*

MAXIMILIAN LINDSAY KELLNER, A.M., D.D., *Lecturer on the History of Israel.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

THE DIVINITY SCHOOL

THE Divinity School partakes of the undenominational character which distinguishes the whole University. Its constitution prescribes that "every encouragement be given to the serious, impartial, and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students." As a result of this position denominational distinctions are unknown in the Faculty and in the administration of the School; and among the students no one denomination is in the majority.

The elective principle, which has been so prominent in the College, is recognized in the Divinity School. There is no single course which is required of all students, and each student may take any study for which he is fitted. The only limitation in this respect is that no department of study may be neglected by a candidate for the degree of Bachelor of Divinity. All the courses offered by the Faculty of Arts and Sciences, except those in laboratories, are open without extra charge to students of the Divinity School, and to some extent may be counted towards the degree of Bachelor of Divinity.

The Divinity School is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, yet it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of S.T.B. All Candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate, may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses according to the estimated amount of work in each and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

OLD TESTAMENT

1. Hebrew. — Davidson's Introductory Hebrew Grammar. Explanation of parts of Genesis and of the Psalm-book. *Mon., Wed., Fri., at 11.* Dr. HAYNES.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid. By the close of the year the student should have mastered all the principles of the language, and should be able to translate with ease any of the narrative prose portions of the Old Testament.

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 3.30.* Professor TOR.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of

Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Text-criticism is studied mainly by comparison of the Hebrew with the Versions. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views, and questions of date and authorship.

3¹ *hf.* Jewish Aramaic. — Kautzsch's *Biblisch-Aramäische Grammatik*. Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course (first half-year)*. *Mon., Wed., at 10.* Dr. HAYNES.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The course furnishes an introduction to the study of the Talmud. The reading consists of selections from Daniel, Ezra, and the Targums.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. — Text-books, lectures, and theses. *Tu., Th., and (at the pleasure of the instructor) Sat., at 11.* Professor KELLNER (Episcopal Theological School).

The time covered by this course includes the greater part of Israel's national life; the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the return from Babylon, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, and the reign of Herod. In connection with these topics the growth of political and social institutions is examined.

5. History of pre-Christian Hebrew Literature. *Tu., Th., at 2.30.* Professor TOY.

This course is a general description of the surviving monuments of the old Hebrew literature, following the chronological order. After a discussion of the earliest literary condition of the Hebrews, the date, origin, and composition of each work is studied and the attempt made to give to each its place in the literary development. There are weekly written reports, and one thesis.

Readings are assigned in: S. R. Driver's *Introduction to the Literature of the Old Testament*, 6th ed., New York, 1897, H. E. Ryle's *Canon of the Old Testament*, New York, 1892, and other books. Reference

is made to discussions of the various Old Testament and Apocryphal books in Dictionaries, Introductions, Commentaries, and elsewhere.

This course is open to those only who have taken Course 4, or its equivalent.

6. History of the Hebrew Religion, with comparison of other Semitic religions. *Mon.*, 3.30-5.30. Professor TOY.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the rise of Christianity. The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets, and the growth of religious institutions; nomism and the passage of the nation into a church; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, and Schultz's *Old Testament Theology*, with references to other works.

This course is open to those only who have taken Courses 4 and 5, or their equivalent.

7. Assyrian. — Lyon's *Assyrian Manual*. Delitzsch's *Assyrian Grammar*. Delitzsch's *Assyrische Lesestücke*, ed. 4. *Tu.*, *Th.*, at 10. Dr. HAYNES.

For students of ancient oriental history and of Semitic religions, Assyrian is of special importance. It is generally recognized as well-nigh indispensable for those who propose to teach Semitic languages or who desire to become scientific students of the Old Testament. To begin this study an acquaintance with some other Semitic language is necessary.

The reading of transliterated texts begins with the first lesson, and the student has the constant pleasure of recognizing words learned in his other Semitic studies. These texts are taken mainly from the classical Assyrian period (1100-650 B.C.) and especially from the dynasty of Sargon (Sargon, Sennacherib, Esarhaddon, Assurbanipal). Both in the grammar and in the reading special attention is paid to the laws of Assyrian phonetics. With increasing familiarity with the vocabulary and the grammar, the acquisition of the written characters becomes much easier. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

- [8. Assyrian (second course). — Delitzsch's *Assyrian Grammar*.
The Chaldean Epic. Letters and Commercial Documents.
Twice a week. Professor LYON.]

Omitted in 1901-02.

Extensive readings in *The Cuneiform Inscriptions of Western Asia*, the *Contract Tablets*, published by J. N. Strassmaier, and the *El Amarna Tablets* of the British Museum and the Berlin Museum. Practice in copying and deciphering originals in the Semitic Museum. Theses. It is a special aim of the course to enable the student to handle, for historical and linguistic purposes, the great mass of material, constantly growing by excavations in Assyria and Babylonia.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. The subject for 1901-02 is *The First Book of Kings*. There will be essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

AUXILIARY COURSES

Other Semitic courses, offered by the Faculty of Arts and Sciences, and open (though reckoned for the degree of S.T.B. only under the conditions mentioned in the requirements for that degree) to students of the Divinity School, are: two in Arabic, one in Phoenician, one in Ethiopic [omitted in 1901-02], one on the Bagdad Caliphate, one on the Spanish Caliphate [omitted in 1901-02], one in the Talmud, and one in General Semitic Grammar, by Professor TOY; one on Babylonian-Assyrian history, and one in Assyrian Grammar, by Professor LYON* [both omitted in 1901-02]. Full particulars in regard to these may be found in the Pamphlet of the Division of Semitic Languages and History, which may be obtained by application to the Corresponding Secretary of the University. This pamphlet gives a selected list of the books used in the various Semitic courses.

NEW TESTAMENT

- 2¹ *hf.* New Testament Introduction. — The origin and history of the New Testament writings, including the formation of the Canon. *Half-course (first half-year)*. *Mon., Wed., Fri., at 9.* Asst. Professor ROPES.

With the lectures of this course will be combined required reading and written papers. Continuous reading of the Greek text is not required.

- 15² *hf.* New Testament Theology. — The Teaching of Jesus Christ, and the Theological and Ethical Ideas of the New Testament Writers. *Half-course (second half-year)*. *Mon., Wed., Fri., at 9.* Asst. Professor ROPES.

This course aims to give in outline a general view of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be required reading and written papers. Continuous reading of the Greek text will not be required.

This course is open only to students who have taken Course 2¹ *hf.*, or have some knowledge of New Testament Introduction.

3. The Synoptic Gospels. *Mon., Wed., Fri., at 12.* Asst. Professor ROPES.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

To enter profitably on the work of this course, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation.

- [6. The Gospel and Epistles of John. *Twice a week.* Asst. Professor ROPES.]

Omitted in 1901-02.

- [7. The Apostolic Age. — Study of the Acts of the Apostles. *Mon., Wed., at 3.30.* Asst. Professor ROPES.]

Omitted in 1901-02.

8. The Epistles of Paul. — Selected portions. *Twice a week.* Asst. Professor ROPES.

In 1901-02 selections from Romans, I and II Corinthians, and Galatians will be carefully studied with detailed exegesis. Proficiency in the use of the Greek New Testament is necessary for this course.

[13. The Apocalyptic Literature, with special study of the Revelation of John. *Twice a week.* Asst. Professor ROPES.]

Omitted in 1901-02.

This course will aim to give a view of the rise, development, and significance of this important group of Jewish writings. All the extant Apocalypses down to 100 A.D. will be discussed, together with the Testaments of the Twelve Patriarchs and the Psalms of Solomon. Special attention will be paid to the Books of Enoch, the Assumption of Moses, the Apocalypse of Baruch, and Fourth Esdras. The second half-year will be mainly occupied with the Revelation of John: the recent theories as to the composition of the book and the various methods of interpreting it will be discussed, and an endeavor made to apply principles of interpretation elicited in the first half-year's study of earlier and contemporary Apocalypses.

22² hf. Classical Aramaic (Syriac). — Rödiger's *Chrestomathia Syriaca* (ed. 3). The Peshitto version of the New Testament. *Half-course (second half-year).* *Twice a week.* Dr. HAYNES.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for textual criticism, since the Syriac is one of the earliest biblical versions, and to the student of ecclesiastical history and of general eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, from the chronicles of Barhebräus, and from the hymns of Efrem.

20. Advanced study and research. Professor THAYER and Asst. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

The New Testament Conference meets on the second and fourth Monday evenings of every month to hear and discuss papers upon topics relating to the New Testament.

CHURCH HISTORY

1. The First Eight Christian Centuries.— The Conflict of Christianity with Paganism. Origin and Development of the Roman Papacy to its alliance with the Frankish State. The Germanic races as the basis of a new Christian civilization. *Tu., Th., at 9.* Professor EMERTON.

The purpose of this course is to study the period of the decline of Rome and the rise of the new European peoples from the point of view of the institution which, more than any other, was the agent in both these processes, the Christian Church. The events of the period are treated under a three-fold division: (1) The establishment of Christianity, under the oppression, and then under the protection, of the Roman Empire; (2) The movement of the Continental Germanic peoples upon the lands of Rome, and their gradual union under the Frankish Kingdom; (3) The intimate alliance of the Roman Papacy with that kingdom in the Empire of Charlemagne.

It is the constant effort of the instructor to present the period as one of construction, and to show its relations to the future development of Europe. Especial weight is given to those institutions which were to be permanent in later mediaeval history.

- [2. The Mediaeval Church. — Formation of national churches in the Germanic states; establishment of the mediaeval Papacy and its development to be the controlling force in European affairs; the Holy Roman Empire. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1901-02.

The period covered by this course is that properly called "mediaeval." Its distinguishing features are: the prevalence of the feudal system in political life, with its peculiar social consequences, knighthood, chivalry, private warfare; the great development of the Roman Papacy to the point where it actually controls every element of European life; the production of a new system of learning, the so-called "scholastic," the object of which is the maintenance of a given body of religious truth; the rise of a magnificent form of art, the "Gothic"; the growth and the decline of a theory of universal monarchy, represented by the Holy Roman Empire; finally, at the end of the period, the appearance of new forces, — city life, individual thought, national consciousness, concentration of power in new monarchies, — all of which were tending to overthrow what was distinctively "mediaeval." All these phases of history will be touched upon, but the chief emphasis will be laid upon the action of the Roman church as the controlling principle in them all.

3. The Era of the Reformation in Europe, from the rise of Italian Humanism to the close of the Council of Trent, 1350 to 1563. *Tu., Th., Sat., at 11.* Professor EMERTON.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

[5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1901-02.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general course of Church History will be presumed, and it will generally be found advisable to take the course in doctrines at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

6 *hf.* Selected Topics from the Canon Law, with especial reference to the development of the Church Constitution. *Half-course. Once a week.* Professor EMERTON.

20a. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

THEOLOGY.

1² *hf.* The Origins of Religion. *Half-course (second half-year). Tu., Th., at 9.* Professor FENN.

4. Outlines of Christian Theology. *Mon., Wed., Fri., at 11.* Professor FENN.

SOCIAL QUESTIONS

1. The Ethics of the Social Questions. — The modern social questions: Charity, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and required reading. *Tu., Th., Sat., at 10.* Professor PEABODY.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing

with the same subjects by the emphasis laid on the moral aspects of the social situation and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Muirhead's *Elements of Ethics*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading: Carlyle's *Past and Present*; Ruskin's *Unto this Last*; Schäffle's *Quintessence of Socialism*]; and the ethics of the drink question [required reading from Fanshawe's *Liquor Legislation in the United States*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor; and an important feature of the course is the suggestion and direction of such personal investigations and the provision to each student of special literature or opportunities for observation.

A special library of 700 carefully selected volumes is provided for the use of students in this course.

20. Sociological Seminary. — *Subject for the year: The Ethics of Jesus Christ. Tu., 7.30–9.30 P.M. Professor PEABODY.*

This course is designed for advanced students with a special interest in the relation of the Christian religion and church to the social questions of the day. It is an examination of the teaching of the New Testament as to social duty. Each student presents a careful study of one aspect of the ethical teaching of Jesus, and leads for at least one evening the discussion of the Seminary. Students in this course should have taken Course 1, or its equivalent.

HOMILETICS AND PASTORAL CARE

1 *hf.* The Structure and Analysis of Sermons. *Half-course.* General exercise, *Fri., at 10.* Asst. Professor HALE.

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of two instructors. Course 1 deals with the forms and method of sermon-writing, the critical study of masterpieces, and the construction of plans of original work; and each student writes sermons which are criticized in the class or privately by the instructor.

2. Each student writes eight sermons during the year, of which some are preached before the class and criticized by students and instructor [in Appleton Chapel, *Mon.*, at 2.30], and the rest are criticized by the instructor privately. This course may be taken twice. Professor PEABODY and Asst. Professor HALE.

[3 *hf.* The Minister as Pastor, and the History of Christian Worship. *Half-course. Wed.*, at 10. Professor PEABODY.]

Omitted in 1901-02.

This course traces the life of the young minister in his ordination, his pastoral relations, and his conduct of the various pastoral offices, Baptism, Marriage, Funeral, and the Lord's Supper. In the second half-year each student presents a special research in the history of these offices.

- 4¹ *hf.* The Minister as Preacher, and the History of Christian Preaching. *Half-course (first half-year). Wed., Fri.*, at 10. Professor PEABODY.

This course considers the conduct of public worship and the structure and elements of sermons. In the second half-year each student presents an essay on the characteristics of a single great preacher, and the history of Christian preaching is described.

Courses 3 and 4 are given in alternate years.

- 5¹ *hf.* The Minister as Organizer and Director of Church Activities. *Half-course (first half-year). Tu., Th.*, at 12. Asst. Professor HALE.

This course considers the conduct of Sunday-schools, guilds, and clubs, and the administration of charities, and includes the discussion of ways and means.

ELOCUTION

- [1 *hf.* Vocal Training. *Half-course. Tu.*, at 1.30. Dr. CURRY.]
Omitted in 1901-02.

This course includes progressive exercises to develop the voice and to secure its right use in delivery. Systematic programmes are arranged for practice not only in class but also in the student's own room. The faults and needs of each member of the class will receive individual attention both in the class exercises and in private. Some weekly exercise in reading or speaking is required of each student.

2 *h*f. Vocal Expression. *Half-course. Tu., at 1.30. Dr. CURRY.*

The work of this course consists of progressive steps to develop naturalness and power in speaking. The modulations of the voice as related to thinking and feeling are studied and developed. Every member of the class will have general practice in various exercises at each recitation; he will also meet the instructor regularly in private for exercises prescribed according to individual needs.

Courses 1 and 2 are given in alternate years.

Not more than one half-course in Elocution may be counted towards the degree.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students.

Worship and Preaching, on Fridays after November 1, conducted by students, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School paying the full fee are entitled to attend, without extra charge, any exercises in the College, or other departments of the University, for which they may show themselves fitted; except exercises in laboratories.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

For the Summer of 1901 the Summer School of Theology was held from July 2 to July 19. There were forty-five lectures on the Relation of the Christian Minister to Social Questions. The list of lecturers included, besides members of this Faculty, representatives of seven other divinity schools and universities. There is a special pamphlet of the Summer School.

THE LIBRARY

The School has a theological library consisting of about 30,000 volumes and 6800 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried

very much farther in a carefully prepared subject card catalogue, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. This catalogue is not yet complete, covering now rather more than two-thirds of the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 398,000 volumes and is rich in theological literature. There is in the Divinity School Library a card catalogue of all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of MASTER OF ARTS, after pursuing for one year at the School a course of theological study accepted by the Administrative Board of the Graduate School of the University as suitable and sufficient for the purpose, and passing with high credit an examination on the same. Work counted for this degree cannot be counted for the degree of Bachelor of Divinity.

Students in the Divinity School who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of DOCTOR OF PHILOSOPHY after pursuing studies belonging to some one of the following fields; Semitic studies, Biblical and Patristic Greek, Church History, Theology, Sociology.

The examinations for the degree of Ph.D. are conducted by the appropriate Divisions of the Faculty of Arts and Sciences, according to the special regulations of each Division. The Divisions having the above-mentioned subjects in charge are the following: Semitic Languages and History, Ancient Languages, History and Political Science, Philosophy.

Recommendations for the degrees of Master of Arts and Doctor of Philosophy must proceed from the Faculty of Arts and Sciences. For the degree of Ph.D., at least two years of especially approved and directed advanced study, one of which must be spent at Harvard University, are required of students already qualified for candidacy for this degree.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

Students in the Divinity School may compete for the Dante, Toppan, and Sumner Prizes of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid, unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *April 30*.

The funds applicable to beneficiary purposes are as follows : —

1. Ten Scholarships established in the School, varying in their annual income from one hundred to two hundred dollars. They are assigned by the President and Fellows on the recommendation of the Faculty.

These Scholarships are : —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

TWO CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., with an income of one hundred and twenty dollars each.

FOUR SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, with an income of one hundred and sixty dollars each.

The **CLAPP SCHOLARSHIP**, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The **KENDALL SCHOLARSHIP**, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The **JONAS H. KENDALL SCHOLARSHIP**, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

2. The income of the **ABNER W. BUTTRICK FUND** is awarded by the President and Fellows "to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel." The annual income of this bequest is about five hundred and seventy-five dollars.

3. The income of the **WILLIAM POMROY FUND**, amounting to about forty-five dollars.

4. **SIX HOPKINS SCHOLARSHIPS**, awarded by a Board of Trustees to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University. The shares will probably amount to about three hundred and ten dollars each.

5. The income of the **WILLIAMS FUND** is awarded, by the Society for Promoting Theological Education, to students recommended by the Faculty, who comply with the requisitions of that Society. According to the terms of this bequest, the income is to be given to "such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance;" and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant."

For the year 1901-02 two Resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any

other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

The income of the Williams Fund amounts to about four thousand dollars.

The income from the smaller scholarships and other sources is so combined that aid is given in amounts of from \$150 to \$250.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students not doing full work the fee will vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. A student who joins the Divinity School after the beginning of the academic year will be charged for instruction from the beginning of the third in which he joins. One who leaves during the year will be charged for instruction only to the end of the third in which he leaves, if before that time he gives written notice of his withdrawal to the Secretary of the Faculty; otherwise he will be charged for instruction to the end of the third in which such written notice is given. But a Resident Graduate or Special Student doing less than full work must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. The first third begins at the beginning of the academic year and ends *December 31*. The second third begins January 1 and ends *March 31*. The last third begins April 1 and ends at *Commencement*. *A fee of \$20 is charged all students taking the degree of A.M. or of Ph.D.*

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in money or in United States bonds, for the same purpose; or he may deposit *fifty dollars* as security, and pay his tuition fees in advance as follows: — one third on or before *October 1*, one third on or before *January 1*, and one third on or before *April 1*. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hun-*

dred dollars; or deposit *four hundred dollars* in money or United States bonds; or deposit *fifty dollars* as security, pay his tuition fees in advance as above, pay in advance the full year' rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

Term bills are issued on February 1 and one week before Commencement, and must be paid on or before *February 21* and *October 10*, respectively, but the second bills of candidates for degrees must be paid at least *one day before Commencement*. The first bill, issued February 1, will contain two thirds, and the second bill will contain one third, of the annual charges. When a student severs his connection with the School, his whole bill becomes payable at once.

The average expenses of a student for the year are: —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	114.00
For fuel and light	15.00
	<hr/>
	\$339.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here is expected not to exceed \$4.15 per week. The membership is limited, and application should be made before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall board is furnished *à la carte*, at a cost which averages about \$3.00 per week. Application should be made early to the Secretary of the Randall Hall Association.

Divinity Hall, a dormitory of the Divinity School, contains 42 rooms; Divinity House, in the rear of Divinity Hall, contains 5 rooms. All these rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day a list of the rooms not previously engaged will be posted at the Bursar's office, and applications may be made to him. The Dean of the Divinity School, however, reserves the right of discriminating between applications as the interests of the School may in his judgment dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonnier; study table; chairs; book shelves; rug. The price includes the use of the furniture.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$40.	Divinity Hall No. 10; Divinity House No. 4.
\$45.	“ “ “ 5.
\$50.	“ “ “ 2, 3, 14.
\$55.	“ “ “ 1, 13; Divinity House No. 2.
\$60.	“ “ “ 20; Divinity House No. 5.
\$65.	“ “ “ 18; Divinity House No. 1.
\$70.	“ “ “ 35, 36.
\$75.	“ “ “ 41; Divinity House No. 3.
\$80.	“ “ “ 15, 17, 19, 23, 25, 29, 31, 33, 37, 39.

FURNISHED ROOMS

\$50.	Divinity Hall No. 6.
\$55.	“ “ “ 4, 9, 12.
\$60.	“ “ “ 11.
\$70.	“ “ “ 7, 8, 24, 34, 38.
\$75.	“ “ “ 26, 32, 40, 42.
\$80.	“ “ “ 21, 22.
\$85.	“ “ “ 16, 27, 30.

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January.

The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Room 1, Divinity Library on September 26, 1901, between 10 and 1.

The Secretary of the Faculty is at the Library daily from 9 to 1.

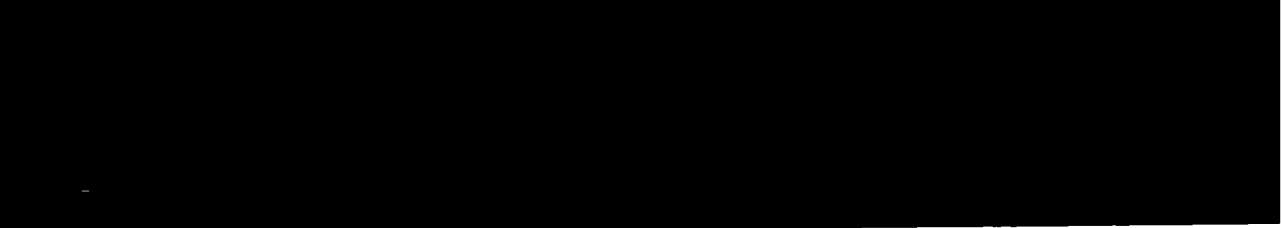
Furthur information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1901-02.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Test. 2 ^d , 13 ^d .	Church History 1. Theology 1 ^a .	New Test. 2 ^d , 13 ^d .	Church History 1. Theology 1 ^a .	New Test. 2 ^d , 13 ^d .	
10-11		Old Testament 7. Social Questions 1.	Homiletics 4 ^a .	Old Testament 7. Social Questions 1.	Homiletics 4 ^a .	Social Questions 1.
11-12	Old Testament 1. Theology 4.	Old Testament 4. Church History 3.	Old Testament 1. Theology 4.	Old Testament 4. Church History 3.	Old Testament 1. Theology 4.	Old Testament 4. Church History 3.
12-1	New Test. 3.	Homiletics 5 ^a .	New Test. 3.	Homiletics 5 ^a .	New Test. 3.	
1.30-2.30		Elocution 2.				
2.30-3.30	Homiletics 2.	Old Testament 5 Elocution.		Old Testament 5.	Old Testament 6.	
3.30-4.30	Old Testament 6.	Old Testament 2. Elocution.		Old Testament 2.	Old Testament 6.	
4.30-5.30	Old Testament 6.					

* First half-year.

* Second half-year.





THE UNIVERSITY PUBLICATIONS

*[Entered at the Post-office, Boston, Mass., as Second Class mail matter, April 8, 1901.
Act of July 16, 1894.]*

**Issued twice a month from September to April inclusive, and
six times a month from May to August inclusive.**

These publications include : —

The Annual Reports of the President and of the Treasurer.

The Annual University Catalogue (price 75 cents).

The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

THE UNIVERSITY PUBLICATIONS

NEW SERIES, No. 4

Harvard University

THE
DIVINITY SCHOOL

1902-03



CAMBRIDGE, MASS.
Published by Harvard University
MARCH 29, 1902



ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1902-03



CAMBRIDGE
Published by the University
1902



THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, LL.D., *PRESIDENT.*

FRANCIS GREENWOOD PEABODY, A.M., D.D., *DEAN, and Plummer Professor of Christian Morals.*

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History.*

GEORGE FOOT MOORE, A.M., D.D., *Professor of Theology.*

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity.*

EDWARD CALDWELL MOORE, Ph.D., D.D., *Parkman Professor of Theology.*

EDWARD HALE, A.B., S.T.B., *Assistant Professor of Homiletics.*

WILLIAM WALLACE FENN, A.M., S.T.B., *Bussey Professor of Theology.*

JAMES HARDY ROPES, A.B., S.T.B., *Assistant Professor of New Testament Criticism and Interpretation.*

HENRY HARRISON HAYNES, Ph.D., S.T.B., *Instructor in Semitic Languages.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. THE DIVINITY SCHOOL is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School. Over three hundred such courses of instruction were given in 1901-02 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. THE DIVINITY SCHOOL accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 7). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. THE DIVINITY SCHOOL is an undenominational school of theology. The constitution of the Divinity School prescribes that: "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the

peculiarities of any denomination of Christians shall be required either of the instructors or students." In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

Of students who have left the School within the last ten years, there are ordained ministers belonging to the following denominations : —

	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901
Unitarian Cong.	5	6	6	11	7	6	11	7	8	4
Trinitarian Cong.	5	3	2	7	8	4	4	1	2	3
Methodist Episcopal	2	2	3	1	3	..	3	..	2	..
Presbyterian	3	1	1	..	2	2	1	..	2	1
Protestant Episcopal	1	2	..	..	3	4	..	3	1	..
Baptist	1	..	..	2	1	1	..	2	1	2
Christian	..	1	..	1	..	..	..	..	..	..
Lutheran	..	1	..	..	..	..	..	..	..	..
Methodist Protestant	..	1	..	..	..	..	..	..	..	..
Disciples	..	..	..	4	..	..	..	1	1	..
Dutch Reformed	..	..	..	..	..	1	..	..	..	..
New Church	..	..	..	..	..	..	..	1	..	..
Free Baptist	..	..	..	..	..	..	..	..	..	1

4. While THE DIVINITY SCHOOL provides a systematic three years' course for the degree of Bachelor of Divinity, it also offers special advantages to advanced students who, having completed their education elsewhere, desire the opportunities of a university school of theology. In the academic year 1901-02 more than half the students of the School were graduates of other theological seminaries, as follows: Andover, Allegheny, Bangor, Boston University, University of Chicago, Concordia, Philadelphia Lutheran, Garrett Biblical Institute, Harvard, Meadville, Newton, Protestant Episcopal of Philadelphia, Queen's University, St. Lawrence, Tufts, Vanderbilt.

5. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers and a Friday evening service with sermon are conducted by students and professors of the School.

The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All Candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses according to the estimated amount of work in each and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

There are also appended to the list of courses offered by the Faculty of Divinity the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

INTRODUCTION TO THE STUDY OF THEOLOGY

Twelve lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of theological study, their relations to other departments of learning, and their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

1. Hebrew. — Davidson's Introductory Hebrew Grammar. Explanation of parts of Genesis and of the Psalm-book. *Mon., Wed., Fri., at 11.* Dr. HAYNES.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the be-

ginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid. By the close of the year the student should have mastered all the principles of the language, and should be able to translate with ease any of the narrative prose portions of the Old Testament.

Text-books: Davidson's *Introductory Hebrew Grammar*; Hahn's *Hebrew Bible*, Leipzig; Baer and Delitzsch's *Genesis and Psalms*, Leipzig, Tauchnitz, *M.* 1.20 to 1.50 a part; *Hebrew Lexicon* (Gesenius, latest edition, about \$4.00).

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 3.30.* Professor LYON.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the Prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Textual criticism is studied mainly by comparison of the Hebrew with the Septuagint. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views, and to questions of date and authorship. Each student does private reading in Hebrew and writes a thesis.

Text-books: *Bible and Lexicon*; Gesenius's *Grammar*; Driver's *Use of the Tenses in Hebrew*, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.; Buhl's *Canon and Text of the Old Testament*, Edinburgh, 1892, c. \$2.00, or the German ed., c. \$1.25.

Reference-books: Grammars and lexicons, texts of versions, the collections of manuscript-readings by Kennicott, De' Rossi and Holmes and Parsons, and commentaries.

3¹ *hf.* Jewish Aramaic. — Kautzsch's *Biblisch-Aramäische Grammatik*. Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course (first half-year).* *Mon., Wed., at 10.* Dr. HAYNES.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament).

The course furnishes an introduction to the study of the Talmud. The reading consists of selections from Daniel, Ezra, and the Targums.

Text-books: Ezra and Daniel, in the edition of Baer and Delitzsch; A. Berliner's *Targum Onkelos*, Berlin, 1884; Kautzsch's *Grammatik des Biblisch-Aramäischen*, Leipzig, F. C. W. Vogel, 1884, *M.* 4.

Reference-books: Levy's *Chaldäisches Wörterbuch über die Targumim*, Baumgärtner, Leipzig, 1881; Fischer's Buxtorf's *Lexicon Chaldaicum*, Leipzig, M. Schaefer, 1871-74; A. A. Bevan's *Commentary on Daniel*, Macmillan, New York, 1892, \$2.00.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. — Text-books, lectures, and theses. *Tu., Th., and (at the pleasure of the instructor) Sat., at 11.* Professor LYON.

The time covered by this course includes the greater part of Israel's national life: the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the return from Babylon, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, and the reign of Herod. In connection with these topics the growth of political and social institutions is examined.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains. Two theses are prepared by each member of the class. Parallel reading is assigned in Kent's *History of the Hebrew People*, and in his *History of the Jewish People*.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, and Schürer.

5. History of Hebrew Literature. *Twice a week.* Professor G. F. MOORE.

A general survey of the extant remains of Hebrew literature and of the collection in which it has been transmitted to us is followed by an investigation of the several writings, with especial reference to their age, authorship, sources, historical value, and their place in the literary and religious development. The course thus deals chiefly with the critical questions which meet the student of the history of Israel or of its religion, though not to the exclusion of the more properly literary aspects of the subject.

Weekly written reports and one thesis are required.

6. History of the Hebrew Religion. *Twice a week.* Professor G. F. MOORE.

The course includes the religion of ancient Israel and Judaism, from the beginning of our historical knowledge to the close of the second

century A.D. The general plan of the course is shown in the following outline: The religion of Semitic nomads; Moses; religion of Israel in Canaan to the end of the ninth century. Rise of prophecy, Elijah and Elisha; prophets of the eighth century; the century of Assyrian influence; deuteronomic reforms and reaction; the fall of Judah and its consequences; prophets in the exile. The Persian period, directions of religious development; the conflicts of the time. Hellenic influence, the religious revival of the second century; the origin of Jewish sects; Palestinian and Hellenistic Judaism; the synagogue and the school; the law; the Messianic hope; philosophy; rise of Christianity, its influence on Judaism; the destruction of Jerusalem; the canon of the Scriptures; codification of the oral law.

7. Assyrian. — Lyon's *Assyrian Manual*. Delitzsch's *Assyrian Grammar*. Delitzsch's *Assyrische Lesestücke*, ed. 4. Tu., Th., at 10. Dr. HAYNES.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. It is generally recognized as well-nigh indispensable for those who propose to teach Semitic languages or who desire to become scientific students of the Old Testament. To begin this study an acquaintance with some other Semitic language is necessary.

The reading of transliterated texts begins with the first lesson, and the student has the constant pleasure of recognizing words learned in his other Semitic studies. These texts are taken mainly from the classical Assyrian period (1100–650 B.C.) and especially from the dynasty of Sargon (Sargon, Sennacherib, Esarhaddon, Assurbanipal). Both in the grammar and in the reading special attention is paid to the laws of Assyrian phonetics. With increasing familiarity with the vocabulary and the grammar the acquisition of the written characters becomes much easier. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Lyon's *Assyrian Manual*, Scribner's, New York, 1892, \$4.00; Abel & Winckler's *Keilschrifttexte*, Berlin, W. Spemann, 1890; Delitzsch's *Assyr. Grammar*, Williams & Norgate, London, 1889, 15s.

8. Assyrian (second course). — Delitzsch's *Assyrian Grammar*. The Chaldean Epic. Letters and Commercial Documents. Twice a week. Professor LYON.

Extensive readings in *The Cuneiform Inscriptions of Western Asia*, the *Contract Tablets*, published by J. N. Strassmaier, and the *El Amarna Tablets* of the British Museum and the Berlin Museum. Practice in copy-

ing and deciphering originals in the Semitic Museum. Theses. It is a special aim of the course to enable the student to handle, for historical and linguistic purposes, the great mass of material, constantly growing by excavations in Assyria and Babylonia.

Text-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4.

Reference-books: *The Cuneiform Inscriptions of Western Asia*, 5 vols., London, 1861-84; Strassmaier's *Babylonian Texts*; Bruennow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. The subject for 1902-03 will be announced later. There will be essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

AUXILIARY COURSES

Other Semitic courses, offered by the Faculty of Arts and Sciences, and open (though reckoned for the degree of S.T.B. only under the conditions mentioned in the requirements for that degree) to students of the Divinity School, are: —

Arabic. *Twice a week.* Dr. HAYNES.

Arabic (Second Course). *Mon., Wed., at 2.30.* Dr. HAYNES.

Ethiopic. *Half-course. Once a week.* Professor TOY.

Phoenician. *Half-course. Once a week.* Professor TOY.

History of the Spanish Califate. *Half-course. Sat., at 12.* Professor TOY.

History of the Bagdad Califate; Mohammedanism in Egypt and India; The Crusades. — Lectures on the literature. *Half-course. Sat., at 12.* Professor TOY.

The four last named courses will not be offered in 1902-03.

NEW TESTAMENT

2. Introduction to the Study of the New Testament.

First half-year: The origin and history of the New Testament writings.

Second half-year: The teaching of Jesus Christ, and the theological and ethical ideas of the New Testament Writers.

Mon., Wed., Fri., at 9. Asst. Professor ROPES.

This course aims to give in outline a general view, first of New Testament literary criticism ("Introduction"), and secondly of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be regular required reading and frequent written papers. Continuous reading of the Greek text will not be required.

Either half of this course may with the consent of the instructor be counted as a half-course.

NOTE. — To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation.

[3. The Synoptic Gospels. *Mon., Wed., Fri., at 12.* Asst. Professor ROPES.]

Omitted in 1902-03.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

6¹ *hf.* The Gospel and Epistles of John. — Selected portions. *Half-course (first half-year).* *Twice a week.* Asst. Professor ROPES.

7² *hf.* The Apostolic Age. — Study of the Acts of the Apostles. *Half-course (second half-year).* *Three times a week.* Asst. Professor ROPES.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be used directly for the history of

the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek Testament is necessary for this course.

8. The Epistles of Paul. — Selected portions. *Mon., Wed., Fri., at 12.* Asst. Professor ROPES.

In 1902-03 selections from Romans, I and II Corinthians, and Galatians will be carefully studied with detailed exegesis. Proficiency in the use of the Greek New Testament is necessary for this course.

[13. The Apocalyptic Literature, with special study of the Revelation of John. *Twice a week.* Asst. Professor ROPES.]

Omitted in 1902-03.

This course will aim to give a view of the rise, development, and significance of this important group of Jewish writings. All the extant Apocalypses down to 100 A.D. will be discussed, together with the Testaments of the Twelve Patriarchs and the Psalms of Solomon. Special attention will be paid to the Books of Enoch, the Assumption of Moses, the Apocalypse of Baruch, and Fourth Esdras. The second half-year will be mainly occupied with the Revelation of John: the recent theories as to the composition of the book and the various methods of interpreting it will be discussed, and an endeavor made to apply principles of interpretation elicited in the first half-year's study of earlier and contemporary Apocalypses.

14. The Origin and Growth of the New Testament Canon in its relation to the rise of the Catholic Church and the beginnings of the history of Dogma. *Half-course (first half-year).* *Three times a week.* Professor E. C. MOORE.

The purpose of this course is to illustrate the development of the principle of authority. The discussion will cover roughly the period from the second to the sixth centuries. It will then include the reopening of the question by the Reformers, and again in modern times, and indicate the bearing of the question upon present ideas of the nature and authority of Scripture.

22² *hf.* Classical Aramaic (Syriac). — Rödiger's *Chrestomathia Syriaca* (ed. 3). The Peshitto version of the New Testament. *Half-course (second half-year).* *Twice a week.* Dr. HAYNES.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially

for textual criticism, since the Syriac is one of the earliest biblical versions, and to the student of ecclesiastical history and of general Eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, from the chronicles of Barhebräus, and from the hymns of Efrem.

20. Advanced study and research. Asst. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

CHURCH HISTORY

1. General Church History to the End of the Seventeenth Century.
Tu., Th., Sat., at 11. Professor EMERTON.

Course 1 will be given each year. It is intended primarily for students who expect to take but one course in Church History and also to serve as a basis for the more detailed study of the several periods. A knowledge of general European history will be presumed. In the instruction especial attention will be given to the development of the Church as an institution, its relation to the State and to Society. The history of thought as embodied in the doctrinal controversies and in the creeds resulting from them will be dwelt upon only in so far as is necessary to explain the growth of institutions. No text-book will be prescribed, but the student will be expected to follow the lectures in some such manual as Kurtz's, Möller's or Fisher's Church History, and to do extended reading in the more detailed books reserved in the libraries at the Divinity School and at Gore Hall. Written work in the form of theses or shorter reports may be required at the discretion of the instructor.

[*2a¹ hf.* The Formation of the Catholic Church. *Half-course (first half-year).* *Twice a week.* Professor EMERTON.]

Omitted in 1902-03.

Course 2 is a detailed examination of the formative period of the Church on the side of its organization, its system of government and administration. The several theories of early church history, the democratic, the episcopal, the papal, will be studied, and the final outcome in the East and in the West will be treated as the result of a conflict among these theories, determined by the special conditions of social order in each case.

[2b³ hf. The Roman Papacy in the Middle Ages. *Half-course (second half-year)*. *Twice a week*. Professor EMERTON.]

Omitted in 1902-03.

In this course the attempt is made to show the development of the papal system in connection with the institutions peculiar to mediaeval society, the feudal system, the scholastic philosophy, the principle of asceticism, the working of the customary law of the Germanic peoples, the reaction upon it of the Roman Law and the consequent fixing of the Canon Law. The instruction will be by lectures and extended reading, with occasional written work.

[3. The Era of the Reformation in Europe, from the rise of Italian Humanism to the close of the Council of Trent, 1350 to 1563. *Twice a week*. Professor EMERTON.]

Omitted in 1902-03.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

[4² hf. The Church since the Reformation. *Half-course (second half-year)*. *Three times a week*. Professor E. C. MOORE.]

Omitted in 1902-03.

This course will deal mainly with the history of Protestant Christendom, but space will be given for the treatment of the Counter-Reformation and of the present situation in the Catholic Church. For the present year it is designed to study chiefly the history of Protestantism in Europe, and the beginnings of Christianity in this country. Later it is planned to treat the rise of the most important of the Protestant denominations and the history of the Church in America. In the treatment of the nineteenth century the history of Missions will have prominent place.

5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 9.* Professor EMERTON.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general movement of Church History will be presumed, and it will generally be found advisable to take this course at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

- 6 *hf.* Selected Topics from the Canon Law. *Half-course. Once a fortnight.* Professor EMERTON.

The work of the year begins with a study of the history and composition of the Canon Law and some practice in referring to the text of the *Corpus juris canonici*. Topics are then assigned, which the students pursue by themselves, reporting their progress at the meetings of the class.

- 20a. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used

as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

In Courses 6 and 20a a ready knowledge of Latin, German, and French is essential.

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

THEOLOGY

1. Outlines of Christian Theology. *Three times a week.* Professor FENN.

This course considers: (1) The Fundamental Problems of Theism; (2) The Nature and Method of Revelation; (3) Certain Problems of Religious Experience from the Point of View and by the Method of Jesus.

- 2 *hf.* New England Theology. *Twice a week.* Professor FENN.

The object of this course is to develop the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies.

- 3 *hf.* Typical Systems of Christian Theology. *Twice a week.* Professor FENN.

In this course the works of at least two representative theologians will be carefully studied each year. The course may be taken in two successive years.

In 1902-03 the subjects of this course will be: Athanasius and Calvin.

- [4 *hf.* The History and Philosophy of Christian Mysticism. *Once a week.* Professor FENN.]

Omitted in 1902-03.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

6. The History of Christian Thought since Kant, including a discussion of the present state and tendencies of theological thought. *Three times a week.* Professor E. C. MOORE.

With Kant begins the modern philosophical movement. Any present statement in Theology must take account of the scientific movement of the Nineteenth Century and its effect upon the ideas of God and the world. It must also reckon with the results of historical and literary criticism in the last half century and of the comparative study of religions. It will be affected by the change from the emphasis upon the individual, which was characteristic of earlier Protestantism, to the endeavor after social expression and the pursuit of social ends, which marks all the life and thought of our time. The introduction of these elements has wrought a change in traditional religious beliefs parallel in some ways to the effect of the Renaissance upon theological thought before and during the Reformation. This course will endeavor to register, even if only in a fragmentary way, such changes as have already taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian Doctrine.

HISTORY OF RELIGIONS

- [1st hf. Introduction to the Study of Religions. *Half-course (first half-year).* *Twice a week.* Professor G. F. MOORE.]

Omitted in 1902-03.

After a sketch of the history of the subject, the course takes up the phenomena of the lower religions, showing their connection with primitive notions of nature and with the social organization; discusses theories of the genesis and evolution of religion; factors in the development of religion, and its main stages; classification of religions and comparison of the principal types. Attention is then directed to the nature of the religious sentiment; the origin of religious conceptions, and the changes which they undergo; correspondence to conceptions of the universe; the fundamental problems of the philosophy of religion.

This course, though complete in itself, is intended to prepare the way for more advanced study of the history of religions and the philosophy of religion.

2. History of Religions in Outline. *Three times a week.* Professor G. F. MOORE.

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion.

The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses. There will ordinarily be two lectures a week, with a third hour for conferences.

History of Religions 1 *hf.* may be taken with advantage as an introduction to this course, but is not a necessary preliminary to it.

For the more thorough study of particular religions provision is made in several courses offered by the Faculty of Arts and Sciences. The following courses have been given in recent years or are proposed for the future. More specific information will be found in the Announcement of Courses offered by that Faculty.

Religions of India. Professor LANMAN.

Religion and Worship of the Greeks. Asst. Professor CLIFFORD
H. MOORE. (Class. Phil. 29)

Greek Mythology. Asst. Professor GULICK. (Class. Phil. 53)

Religion and Worship of the Romans. Asst. Professor CLIFFORD
H. MOORE. (Class. Phil. 32)

Germanic and Celtic Religions. Professor KITTREDGE and Dr.
F. N. ROBINSON. (Germ. Phil. 16)

Germanic Mythology. Professor KITTREDGE. (Germ. Phil. 16)

Religion of Babylonia and Assyria. Professor LYON. (Semitic 6)

Religion of the Hebrews. Professor TOY. (Semitic 13)

Primitive Religions. Dr. J. H. WOODS. (Amer. Archaeology 3)

COURSES ON THE ETHICAL ASPECTS OF MODERN SOCIETY

1. Introductory Course (Phil. 5). The Ethics of the Social Questions. — The modern social questions: Charity, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and required reading. *Tu., Th., Sat., at 10.* Professor PEABODY.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with the same subjects by the emphasis laid on the moral aspects of the social situation and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature of the Moral Ideal

[required reading from Mackenzie's *Introduction to Social Philosophy*, and Muirhead's *Elements of Ethics*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading: Carlyle's *Past and Present*; Ruskin's *Unto this Last*; Schäffle's *Quintessence of Socialism*]; and the ethics of the drink question [required reading from Fanshawe's *Liquor Legislation in the United States*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor; and an important feature of the course is the suggestion and direction of such personal investigations, and the provision to each student of special literature or opportunities for observation.

A special library of 700 carefully selected volumes is provided for the use of students in this course.

2. Sociological Seminary. *Subject for the year:* The Ethics of Jesus Christ. *Tu., 7.30-9.30 P.M.* Professor PEABODY.

This course is designed for advanced students with a special interest in the relation of the Christian religion and church to the social questions of the day. It is an examination of the teaching of the New Testament as to social duty. Each student presents a careful study of one or more aspects of the ethical teaching of Jesus, and leads for at least one evening the discussion of the Seminary. Students in this course should have taken Course 1, or its equivalent.

Allied Courses offered by the Faculty of Arts and Sciences, 1901-02.

Ethics (Phil. 4). The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30.* Professor PALMER.

Ethical Seminary (Phil. 20d). *Subject for the year:* The Ethics of Idealism. The Development of German Ethics in Kant, Fichte, and Hegel. *Th., 4-6 P.M.* Professor PALMER.

The Principles of Sociology (Econ. 3). Theories of Social Progress. *Mon., Wed., and (at the pleasure of the instructor) Fri., at 1.30.* Professor CARVER.

Socialism and Communism (Econ. 14¹). *Tu., Th., and (at the pleasure of the instructor) Sat., at 1.30.* Professor CARVER.

The Labor Question in Europe and the United States. — The Social and Economic Condition of Workingmen. (Econ. 9².) *Half-course (second half-year)*. Tu., Th., Sat., at 10. Dr. DURAND.

Problems of Industrial Organization. *Half-course (second half-year)*. Mon., Wed., Fri., at 9. Dr. DURAND.

HOMILETICS AND PASTORAL CARE

1 *hf*. The Structure and Analysis of Sermons. *Half-course*. General exercise, Fri., at 10. Asst. Professor HALE.

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of several instructors. Course 1 deals with the forms and method of sermon-writing, the critical study of masterpieces, and the construction of plans of original work; and each student writes sermons which are criticised in the class or privately by the instructor.

2. Each student writes eight sermons during the year, of which some are preached before the class and criticised by students and instructor [in Appleton Chapel, Mon., at 2.30], and the rest are criticised by the instructor privately. This course may be taken twice. Professors PEABODY, E. C. MOORE, and FENN, and Asst. Professor HALE.

3² *hf*. The Minister as Pastor, and the Direction of Church Activities. *Half-course (second half-year)*. Tu., Th., at 12. Asst. Professor HALE.

This course considers the life of the minister in his pastoral relations, together with the conduct of Sunday-schools, guilds and clubs, and the administration of charities; the discussion of ways and means is included.

4¹ *hf*. The Minister as Preacher, and the History of Christian Preaching. *Half-course (first half-year)*. Wed., Fri., at 10. Professor PEABODY.

5¹ *hf*. The Homiletical Use of the New Testament. *Half-course (first half-year)*. Mon., Wed., at 12. Asst. Professor HALE.

In this course the class will study how to use the New Testament writings most truthfully and effectively in preaching. Sermons by different

preachers of distinction in which the same text or passage has been used will be compared, and original outlines or briefs for sermons will be discussed.

6th *hf.* The Homiletical Use of the Old Testament. *Half-course* (second half-year). *Mon., Wed., at 12.* Asst. Professor HALE.

In this course a study of the Old Testament writings is undertaken similar to the study of the New Testament followed in course 5.

ELOCUTION

Class exercises and individual instruction in Elocution will be provided for students of the School.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week day except Friday.

Worship and Preaching, on Fridays after November 1, conducted by students, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

The third session of the Summer School of Theology was held from July 2 to July 19, 1901. There were forty-five lectures on the Relation of the Christian Minister to Social Questions. The list of lecturers included, besides members of this Faculty, the following teachers of Harvard University: —

CHARLES W. ELIOT, LL.D., *President.*

NATHANIEL S. SHALER, S.D., *Professor of Geology, and Dean of the Lawrence Scientific School.*

GEORGE H. PALMER, Litt.D., LL.D., *Atford Professor of Natural Religion, Moral Philosophy, and Civil Polity.*

FRANK W. TAUBSIO, Ph.D., LL.B., *Professor of Political Economy.*

HUGO MÜNSTERBERG, Ph.D., M.D., *Professor of Psychology.*

THOMAS N. CARVER, Ph.D., *Assistant Professor of Political Economy.*

And other lecturers, as follows: —

BORDEN P. BOWNE, Ph.D., LL.D., *Professor of Philosophy, and Dean of the School of Arts and Sciences, Boston University.*

AMORY H. BRADFORD, D.D., *Pastor of the First Congregational Church, Montclair, N. J.*

JOHN GRAHAM BROOKS, S.T.B., *Cambridge, Mass.*

JOHN B. CLARK, Ph.D., LL.D., *Professor of Political Economy, Columbia University.*

NICHOLAS P. GILMAN, *Professor of Sociology and Ethics, Meadville Theological School.*

GEORGE HODGES, D.D., *Professor of Homiletics and Pastoral Care, Lecturer on Liturgics, and Dean of the Episcopal Theological School, Cambridge.*

WILLIAM DEW. HYDE, D.D., LL.D., *Stone Professor of Mental and Moral Philosophy, and President of Bowdoin College.*

- HENRY CHURCHILL KING, D.D., *Stone Professor of Theology and Philosophy, Oberlin College.*
- SHAILER MATHEWS, A.M., *Professor of New Testament History and Interpretation, University of Chicago.*
- ROBERT TREAT PAINE, A.M., *President of the Associated Charities of Boston.*
- BOOKER T. WASHINGTON, A.M., *Principal of Tuskegee Normal and Industrial Institute.*
- ROBERT A. WOODS, A.B., *Head of the South End House, Boston, and Lecturer on Social Questions, Episcopal Theological School, Cambridge.*
- CARROLL D. WRIGHT, LL.D., *United States Commissioner of Labor.*

The attendance of the Summer School of Theology for the three years of its existence has been as follows : —

Years.	Subjects for the Year.	Men.	Women.	Total.
1899 . .	Old Testament, Church History, Theology . .	96	9	105
1900 . .	New Test., History of Religions, Homiletics .	52	2	54
1901 . .	The Relation of Ministers to Social Questions .	84	5	89

The attendance of ordained ministers has been as follows : —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.
1899	27	17	16	14	5	3	..	..	..	..
1900	17	6	3	14	6	..	3	3	..	..
1901	28	12	11	14	5	2	..	10	1	1

The geographical representation of students of the Summer School in 1901 was as follows : —

Connecticut	3	New Jersey	1
Georgia	1	New York	6
Illinois	1	Ohio	1
Iowa	2	Oregon	1
Maine	5	Pennsylvania	3
Massachusetts	55	Vermont	2
Maryland	1	West Virginia	1
New Hampshire	4	Wisconsin	1

The Summer School of 1902 will be held July 1-19; and the entire session will be devoted to the subject: "Current Problems in Theology." A special pamphlet describing the programme of this session will be sent to any address by the Secretary of the Divinity School.

THE LIBRARY

The School has a theological library consisting of about 31,000 volumes and 7000 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. This catalogue is not yet complete, covering now rather more than two-thirds of the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 387,000 volumes and is rich in theological literature. There is in the Divinity School Library a card catalogue of all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of MASTER OF ARTS, after pursuing for one year at the School a course of theological study accepted by the Administrative Board of the Graduate School of the University as suitable and sufficient for the purpose, and passing with high credit an examination on the same. Work counted for this degree cannot be counted for the degree of Bachelor of Divinity.

Students in the Divinity School who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of DOCTOR OF PHILOSOPHY after pursuing studies belonging to some one of the following fields; Semitic studies, Biblical and Patristic Greek, Church History, Theology, Sociology.

The examinations for the degree of Ph.D. are conducted by the appropriate Divisions of the Faculty of Arts and Sciences, according to the special regulations of each Division. The Divisions having the above-mentioned subjects in charge are the following: Semitic Languages and History, Ancient Languages, History and Political Science, Philosophy.

Recommendations for the degrees of Master of Arts and Doctor of Philosophy must proceed from the Faculty of Arts and Sciences. For the degree of Ph.D. at least two years of especially approved and directed advanced study, one of which must be spent at Harvard University, are required of students already qualified for candidacy for this degree.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

Students in the Divinity School may compete for the Dante, Toppan, and Sumner Prizes of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *April 30*.

The funds applicable to beneficiary purposes are as follows: —

1. Ten Scholarships established in the School, varying in their annual income from one hundred to two hundred dollars. They are

assigned by the President and Fellows on the recommendation of the Faculty.

These Scholarships are : —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

Two CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., with an income of one hundred and twenty dollars each.

Four SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

2. The income of the ABNER W. BUTTRICK FUND is awarded by the President and Fellows “to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel.” The annual income of this bequest is about five hundred and seventy-five dollars.

3. The income of the WILLIAM POMROY FUND, amounting to about forty-five dollars.

4. Six HOPKINS SCHOLARSHIPS, awarded by a Board of Trustees to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University. The shares will probably amount to about two hundred and seventy-five dollars each.

5. The income of the WILLIAMS FUND is awarded, by the Society for Promoting Theological Education, to students recommended by the Faculty, who comply with the requisitions of that Society. According to the terms of this bequest, the income is to be given to “such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance”; and “no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining

any peculiar modes of faith, it being always understood that he must be a Protestant."

For the year 1902-03 two Resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

The income of the Williams Fund amounts to about four thousand dollars.

The income from the smaller scholarships and other sources is so combined that aid is given in amounts of from \$150 to \$250.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students not doing full work the fee will vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. A student who joins the Divinity School after the beginning of the academic year will be charged for instruction from the beginning of the third in which he joins. One who leaves during the year will be charged for instruction only to the end of the third in which he leaves, if before that time he gives written notice of his withdrawal to the Secretary of the Faculty; otherwise he will be charged for instruction to the end of the third in which such written notice is given. But a Resident Graduate or Special Student doing less than full work must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. The first third begins at the beginning of the academic year and ends *December 31*. The second third begins *January 1* and ends *March 31*. The last third begins *April 1* and ends at *Commencement*. An examination fee of thirty dollars is charged all students taking the degree of Ph.D. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or of Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred*

dollars in money or in United States bonds, for the same purpose; or he may deposit *fifty dollars* as security, and pay his tuition fees in advance as follows: — one third on or before *October 1*, one third on or before *January 1*, and one third on or before *April 1*. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or deposit *fifty dollars* as security, pay his tuition fees in advance as above, pay in advance the full year's rent of any room that may be assigned him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security may be obtained by special request, after the issue of the second term bill one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

Term bills are issued on February 1 and one week before Commencement, and must be paid on or before *February 21* and *October 10*, respectively, but the second bills of candidates for degrees must be paid at least *one day before Commencement*. The first bill, issued February 1, will contain two thirds, and the second bill will contain one third, of the annual charges. When a student severs his connection with the School, his whole bill becomes payable at once.

The average expenses of a student for the year are: —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	114.00
For fuel and light	15.00
	<u>\$339.00</u>

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here is expected not to exceed \$4.15 per week. The membership is limited, and application should be made before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall board is furnished *à la carte*, at a cost which averages about \$3.00 per week. Application should be made early to the Secretary of the Randall Hall Association.

Divinity Hall, a dormitory of the Divinity School, contains 42 rooms; Divinity House, in the rear of Divinity Hall, contains 5

rooms. All these rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day a list of the rooms not previously engaged will be posted at the Bursar's office, and applications may be made to him. The Dean of the Divinity School, however, reserves the right of discriminating between applications as the interests of the School may in his judgment dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonnier; study table; chairs; book shelves; rug. The price includes the use of the furniture.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$40.	Divinity Hall No. 10; Divinity House No. 4.
\$45.	“ “ “ 5.
\$50.	“ “ “ 2, 3, 14.
\$55.	“ “ “ 1, 13; Divinity House No. 2.
\$60.	“ “ “ 20; Divinity House No. 5.
\$65.	“ “ “ 18; Divinity House No. 1.
\$70.	“ “ “ 35, 36.
\$75.	“ “ “ 41; Divinity House No. 3.
\$80.	“ “ “ 15, 17, 19, 23, 25, 29, 31, 33, 37, 39.

FURNISHED ROOMS

\$50.	Divinity Hall No. 6.
\$55.	“ “ “ 4, 9, 12.
\$60.	“ “ “ 11.
\$70.	“ “ “ 7, 8, 24, 34, 38.
\$75.	“ “ “ 26, 32, 40, 42.
\$80.	“ “ “ 21, 22.
\$85.	“ “ “ 16, 27, 30.

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Room 1, Divinity Library, on September 25, 1902, between 10 and 1.

The Secretary of the Faculty is at the Library daily from 9 to 1.

Furthur information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

THE UNIVERSITY PUBLICATIONS

*[Entered at the Post-office, Boston, Mass., as Second Class mail matter, April 8, 1901.
Act of July 16, 1894.]*

**Issued twice a month from September to April inclusive, and
six times a month from May to August inclusive.**

These publications include : —

The Annual Reports of the President and of the Treasurer

The Annual University Catalogue

The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

THE UNIVERSITY PUBLICATIONS

NEW SERIES, No. 42
Extra Ed.

Harvard University

THE
DIVINITY SCHOOL

1902-03

SECOND EDITION



CAMBRIDGE, MASS.

Published by Harvard University

JUN 30, 1902



ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1902-03

SECOND EDITION



CAMBRIDGE
Published by the University
1902



THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, LL.D., PRESIDENT.

FRANCIS GREENWOOD PEABODY, A.M., D.D., DEAN, and *Plummer Professor of Christian Morals.*

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History.*

GEORGE FOOT MOORE, A.M., D.D., *Professor of Theology.*

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity.*

EDWARD CALDWELL MOORE, Ph.D., D.D., *Parkman Professor of Theology.*

EDWARD HALE, A.B., S.T.B., *Assistant Professor of Homiletics.*

WILLIAM WALLACE FENN, A.M., S.T.B., *Bussey Professor of Theology.*

JAMES HARDY ROPES, A.B., S.T.B., *Assistant Professor of New Testament Criticism and Interpretation.*

HENRY HARRISON HAYNES, Ph.D., S.T.B., *Instructor in Semitic Languages.*

IRVAH LESTER WINTER, A.B., *Instructor in Elocution.*

ARTHUR STEDMAN HILLS, A.B., *Assistant in Elocution.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. THE DIVINITY SCHOOL is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School paying the full fee. Over three hundred such courses of instruction were given in 1901-02 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. THE DIVINITY SCHOOL accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 7). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. THE DIVINITY SCHOOL is an undenominational school of theology. The constitution of the Divinity School prescribes that: "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the

peculiarities of any denomination of Christians shall be required either of the instructors or students." In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

Of students who have left the School within the last ten years, there are ordained ministers belonging to the following denominations : —

	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901
Unitarian Cong.	5	6	6	11	7	6	11	7	8	4
Trinitarian Cong.	5	3	6	7	8	4	4	1	2	3
Methodist Episcopal	2	2	3	1	3	. .	3	. .	2	. .
Presbyterian	3	1	1	. .	2	2	1	. .	2	1
Protestant Episcopal	1	2	. .	. .	3	4	. .	3	1	. .
Baptist	1	. .	. .	2	1	1	. .	2	1	2
Christian	. .	1	. .	1	. .	. .	. .	. .	. .	. .
Lutheran	. .	1	. .	. .	. .	. .	. .	. .	. .	. .
Methodist Protestant	. .	1	. .	. .	. .	. .	. .	. .	. .	. .
Disciples	. .	. .	. .	4	. .	. .	. .	1	1	. .
Dutch Reformed	. .	. .	. .	. .	. .	1	. .	. .	. .	. .
New Church	. .	. .	. .	. .	. .	. .	. .	1	. .	. .
Free Baptist	. .	. .	. .	. .	. .	. .	. .	. .	. .	1

4. While THE DIVINITY SCHOOL provides a systematic three years' course for the degree of Bachelor of Divinity, it also offers special advantages to advanced students who, having completed their education elsewhere, desire the opportunities of a university school of theology. In the academic year 1901-02 more than half the students of the School were graduates of other theological seminaries, as follows : Andover, Allegheny, Bangor, Boston University, University of Chicago, Concordia, Philadelphia Lutheran, Garrett Biblical Institute, Harvard, Meadville, Newton, Protestant Episcopal of Philadelphia, Queen's University, St. Lawrence, Tufts, Vanderbilt.

5. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers and a Friday evening service with sermon are conducted by students and officers of the School.

The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All Candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses according to the estimated amount of work in each and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

There are also added to the list of courses offered by the Faculty of Divinity the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

INTRODUCTION TO THE STUDY OF THEOLOGY

Twelve lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of theological study, their relations to other departments of learning, and their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

1. Hebrew.—Davidson's Introductory Hebrew Grammar. Explanation of parts of Genesis and of the Psalm-book. *Mon., Wed., Fri., at 11.* Dr. HAYNES.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the be-

ginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid. By the close of the year the student should have mastered all the principles of the language, and should be able to translate with ease any of the narrative prose portions of the Old Testament.

Text-books: Davidson's *Introductory Hebrew Grammar*; Hahn's *Hebrew Bible*, Leipzig; Baer and Delitzsch's *Genesis and Psalms*, Leipzig, Tauchnitz, *M.* 1.20 to 1.50 a part; *Hebrew Lexicon* (Gesenius, latest edition, about \$4.00).

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 3.30.* Professor LYON.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the Prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Textual criticism is studied mainly by comparison of the Hebrew with the Septuagint. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views, and to questions of date and authorship. Each student does private reading in Hebrew and writes a thesis.

Text-books: *Bible and Lexicon*; Gesenius's *Grammar*; Driver's *Use of the Tenses in Hebrew*, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.; Buhl's *Canon and Text of the Old Testament*, Edinburgh, 1892, c. \$2.00, or the German ed., c. \$1.25.

Reference-books: Grammars and lexicons, texts of versions, the collections of manuscript-readings by Kennicott, De' Rossi and Holmes and Parsons, and commentaries.

9 *hf.* Hebrew (course for rapid reading). *Half-course.* *Mon., Fri., at 12.* Dr. HAYNES.

It is believed this course will be especially valuable to Old Testament students. The work will consist simply of reading, with informal explanatory remarks. There will be no formal discussion of grammatical and lexicographical points.

3 *hf.* Jewish Aramaic. — Kautzsch's *Biblisch-Aramäische Grammatik*. Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course*. *Tu., at 11.* Dr. HAYNES.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The course furnishes an introduction to the study of the Talmud. The reading consists of selections from Daniel, Ezra, and the Targums.

Text-books: Ezra and Daniel, in the edition of Baer and Delitzsch; A. Berliner's *Targum Onkelos*, Berlin, 1884; Kautzsch's *Grammatik des Biblisch-Aramäischen*, Leipzig, F. C. W. Vogel, 1884, *M.* 4.

Reference-books: Levy's *Chaldäisches Wörterbuch über die Targumim*, Baumgärtner, Leipzig, 1881; Fischer's Buxtorf's *Lexicon Chaldaicum*, Leipzig, M. Schaefer, 1871-74; A. A. Bevan's *Commentary on Daniel*, Macmillan, New York, 1892, \$2.00.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. — Text-books, lectures, and theses. *Tu., Th., and (at the pleasure of the instructor) Sat., at 11.* Professor LYON.

The time covered by this course includes the greater part of Israel's national life: the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the return from Babylon, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, and the reign of Herod. In connection with these topics the growth of political and social institutions is examined.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains. Two theses are prepared by each member of the class. Parallel reading is assigned in Kent's *History of the Hebrew People*, and in his *History of the Jewish People*.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, and Schürer.

5. History of Hebrew Literature. *Tu., Th., at 2.30.* Professor G. F. MOORE.

A general survey of the extant remains of Hebrew literature and of the collection in which it has been transmitted to us is followed by an investigation of the several writings, with especial reference to their age, authorship, sources, historical value, and their place in the literary and religious development. The course thus deals chiefly with the critical questions

which meet the student of the history of Israel or of its religion, though not to the exclusion of the more properly literary aspects of the subject

Weekly written reports and one thesis are required.

6. History of the Hebrew Religion. *Mon., Wed., at 3.30.* Professor G. F. MOORE.

The course includes the religion of ancient Israel and Judaism, from the beginning of our historical knowledge to the close of the second century A.D. The general plan of the course is shown in the following outline: The religion of Semitic nomads; Moses; religion of Israel in Canaan to the end of the ninth century. Rise of prophecy, Elijah and Elisha; prophets of the eighth century; the century of Assyrian influence; deuteronomic reforms and reaction; the fall of Judah and its consequences; prophets in the exile. The Persian period, directions of religious development; the conflicts of the time. Hellenic influence, the religious revival of the second century; the origin of Jewish sects; Palestinian and Hellenistic Judaism; the synagogue and the school; the law; the Messianic hope; philosophy; rise of Christianity, its influence on Judaism; the destruction of Jerusalem; the canon of the Scriptures; codification of the oral law.

7. Assyrian. — Lyon's *Assyrian Manual*. Delitzsch's *Assyrian Grammar*. Delitzsch's *Assyrische Lesestücke*, ed. 4. *Mon., Wed., at 10.* Dr. HAYNES.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. It is generally recognized as well-nigh indispensable for those who propose to teach Semitic languages or who desire to become scientific students of the Old Testament. To begin this study an acquaintance with some other Semitic language is necessary.

The reading of transliterated texts begins with the first lesson, and the student has the constant pleasure of recognizing words learned in his other Semitic studies. These texts are taken mainly from the classical Assyrian period (1100–650 B.C.) and especially from the dynasty of Sargon (Sargon, Sennacherib, Esarhaddon, Assurbanipal). Both in the grammar and in the reading special attention is paid to the laws of Assyrian phonetics. With increasing familiarity with the vocabulary and the grammar the acquisition of the written characters becomes much easier. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Lyon's *Assyrian Manual*, Scribner's, New York, 1892, \$4.00; Abel & Winckler's *Keilschrifttexte*, Berlin, W. Spemann, 1890; *Delitzsch's Assyr. Grammar*, Williams & Norgate, London, 1889, 15s.

8. Assyrian (second course). — Delitzsch's *Assyrian Grammar*. The Chaldean Epic. Letters and Commercial Documents. Tu., Th., at 10. Professor LYON.

Extensive readings in *The Cuneiform Inscriptions of Western Asia*, the *Contract Tablets*, published by J. N. Strassmaier, and the *El Amarna Tablets* of the British Museum and the Berlin Museum. Practice in copying and deciphering originals in the Semitic Museum. Theses. It is a special aim of the course to enable the student to handle, for historical and linguistic purposes, the great mass of material, constantly growing by excavations in Assyria and Babylonia.

Text-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4.

Reference-books: *The Cuneiform Inscriptions of Western Asia*, 5 vols., London, 1861–84; Strassmaier's *Babylonian Texts*; Bruennow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. The subject for 1902–03 will be announced later. There will be essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

Allied Courses Offered by the Faculty of Arts and Sciences

Arabic (Semitic 7). — Lansing's *Manual*. Nuḥab al-Mulāḥ. The Thousand and One Nights. Mon., Wed., at 2.30. Dr. HAYNES.

Arabic (Second Course) (Semitic 8). — Wright's *Grammar*. The Moallakāt. Motenebbi. Ibn Ḥaldun. The Korān. Tu., Th., at 12. Dr. HAYNES.

Ethiopic (Semitic 9 *hf.*). — Praetorius's *Grammar*, with references to Dillmann's *Grammar*. Dillmann's *Chrestomathy*. Enoch. Th., at 4.30. Professor TOY.

Phoenician (Semitic 10 *hf.*) — Schröder's *Phönizische Sprache*. Corpus Inscriptionum Semiticarum. *Once a week*. Professor TOY.

History of the Spanish Califate (Semitic 14 *hf.*). — The Barbary States. Moslems in Sicily. Lectures on the Literature. The Korān. *Sat., at 12*. Professor TOY.

History of the Bagdad Califate (Semitic 15 *hf.*). — Mohammedanism in Egypt and India. Mohammedan Law. The Crusades. Lectures on the literature. The Korān. *Sat., at 12*. Professor TOY.

The four courses last named will not be offered in 1902-03.

NEW TESTAMENT

2. Introduction to the Study of the New Testament.

First half-year: The origin and history of the New Testament writings.

Second half-year: The teaching of Jesus Christ, and the theological and ethical ideas of the New Testament Writers.

Mon., Wed., Fri., at 9. Asst. Professor ROPES.

This course aims to give in outline a general view, first of New Testament literary criticism ("Introduction"), and secondly of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be regular required reading and frequent written papers. Continuous reading of the Greek text will not be required.

Either half of this course may with the consent of the instructor be counted as a half-course.

NOTE. — To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation.

[3. The Synoptic Gospels. *Mon., Wed., Fri., at 12*. Asst. Professor ROPES.]

Omitted in 1902-03.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the

language of the New Testament, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

6 ¹*hf*. The Gospel and Epistles of John. — Selected portions. *Half-course (first half-year)*. *Twice a week*. Asst. Professor ROPES.

7 ²*hf*. The Apostolic Age. — Study of the Acts of the Apostles. *Half-course (second half-year)*. *Three times a week*. Asst. Professor ROPES.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be used directly for the history of the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek Testament is necessary for this course.

8. The Epistles of Paul. — Selected portions. *Mon., Wed., Fri., at 12*. Asst. Professor ROPES.

In 1902–03 selections from Romans, I and II Corinthians, and Galatians will be carefully studied with detailed exegesis. Proficiency in the use of the Greek New Testament is necessary for this course.

[13. The Apocalyptic Literature, with special study of the Revelation of John. *Twice a week*. Asst. Professor ROPES.]

Omitted in 1902–03.

This course will aim to give a view of the rise, development, and significance of this important group of Jewish writings. All the extant Apocalypses down to 100 A.D. will be discussed, together with the Testaments of the Twelve Patriarchs and the Psalms of Solomon. Special attention will be paid to the Books of Enoch, the Assumption of Moses, the Apocalypse of Baruch, and Fourth Esdras. The second half-year will be mainly occupied with the Revelation of John: the recent theories as to the composition of the book and the various methods of interpreting it will be discussed, and an endeavor made to apply principles of interpretation elicited in the first half-year's study of earlier and contemporary Apocalypses.

- 14 ¹*hf.* The Origin and Growth of the New Testament Canon in its relation to the rise of the Catholic Church and the beginnings of the history of Dogma. *Half-course (first half-year)*. *Tu., Th., Sat., at 12.* Professor E. C. MOORE.

The purpose of this course is to illustrate the development of the principle of authority. The discussion will cover roughly the period from the second to the sixth centuries. It will then include the reopening of the question by the Reformers, and again in modern times, and indicate the bearing of the question upon present ideas of the nature and authority of Scripture.

- 22 *hf.* Classical Aramaic (Syriac). — Rödiger's *Chrestomathia Syriaca* (ed. 3). The Peshitto version of the New Testament. *Half-course. Th., at 11.* Dr. HAYNES.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for textual criticism, since the Syriac is one of the earliest biblical versions, and to the student of ecclesiastical history and of general Eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, from the chronicles of Barhebraeus, and from the hymns of Efrem.

20. Advanced study and research. Asst. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

CHURCH HISTORY

1. General Church History to the End of the Seventeenth Century. *Tu., Th., Sat., at 11.* Professor EMERTON.

Course 1 will be given each year. It is intended primarily for students who expect to take but one course in Church History and also to serve as a basis for the more detailed study of the several periods. A knowledge of general European history will be presumed. In the instruction especial attention will be given to the development of the Church as an institution, its relation to the State and to Society. The history of thought as embodied in the doctrinal controversies and in the creeds resulting from them will be dwelt upon only in so far as is necessary to explain the *growth of institutions*. No text-book will be prescribed, but the student *will be expected to follow the lectures in some such manual as Kurtz's,*

Möller's or Fisher's Church History, and to do extended reading in the more detailed books reserved in the libraries at the Divinity School and at Gore Hall. Written work in the form of theses or shorter reports may be required at the discretion of the instructor.

[2a ¹/₂f. The Formation of the Catholic Church. *Half-course (first half-year). Twice a week. Professor EMERTON.*]

Omitted in 1902-03.

Course 2 is a detailed examination of the formative period of the Church on the side of its organization, its system of government and administration. The several theories of early church history, the democratic, the episcopal, the papal, will be studied, and the final outcome in the East and in the West will be treated as the result of a conflict among these theories, determined by the special conditions of social order in each case.

[2b ²/₂f. The Roman Papacy in the Middle Ages. *Half-course (second half-year). Twice a week. Professor EMERTON.*]

Omitted in 1902-03.

In this course the attempt is made to show the development of the papal system in connection with the institutions peculiar to mediaeval society, the feudal system, the scholastic philosophy, the principle of asceticism, the working of the customary law of the Germanic peoples, the reaction upon it of the Roman Law and the consequent fixing of the Canon Law. The instruction will be by lectures and extended reading, with occasional written work.

[3. The Era of the Reformation in Europe, from the rise of Italian Humanism to the close of the Council of Trent, 1350 to 1563. *Twice a week. Professor EMERTON.*]

Omitted in 1902-03.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

[4 ²*hf.* The Church since the Reformation. *Half-course (second half-year).* *Three times a week.* Professor E. C. MOORE.]

Omitted in 1902-03.

This course will deal mainly with the history of Protestant Christendom, but space will be given for the treatment of the Counter-Reformation and of the present situation in the Catholic Church. For the present year it is designed to study chiefly the history of Protestantism in Europe, and the beginnings of Christianity in this country. Later it is planned to treat the rise of the most important of the Protestant denominations and the history of the Church in America. In the treatment of the nineteenth century the history of Missions will have prominent place.

5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 9.* Professor EMERTON.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general movement of Church History will be presumed, and it will generally be found advisable to take this course at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

6 *hf.* Selected Topics from the Canon Law. *Half-course. Once a fortnight.* Professor EMERTON.

The work of the year begins with a study of the history and composition of the Canon Law and some practice in referring to the text of the *Corpus juris canonici*. Topics are then assigned, which the students pursue by themselves, reporting their progress at the meetings of the class.

20. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

In Courses 6 and 20 a ready knowledge of Latin, German, and French is essential.

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

HISTORY OF RELIGIONS

[1 ¹/₂h. Introduction to the Study of Religions. *Half-course (first half-year).* *Twice a week.* Professor G. F. MOORE.]

Omitted in 1902-03.

After a sketch of the history of the subject, the course takes up the phenomena of the lower religions, showing their connection with primitive notions of nature and with the social organization; discusses theories of the genesis and evolution of religion; factors in the development of religion, and its main stages; classification of religions and comparison of the principal types. Attention is then directed to the

nature of the religious sentiment; the origin of religious conceptions, and the changes which they undergo; correspondence to conceptions of the universe; the fundamental problems of the philosophy of religion.

This course, though complete in itself, is intended to prepare the way for more advanced study of the history of religions and the philosophy of religion.

**2. History of Religions in Outline. *Mon., Wed., Fri., at 2.30.*
Professor G. F. MOORE.**

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion. The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses. There will ordinarily be two lectures a week, with a third hour for conferences.

History of Religions 1¹ *hf.* may be taken with advantage as an introduction to this course, but is not a necessary preliminary to it.

Attention is called to the two allied courses offered by the Faculty of Divinity, Old Testament 6, on the History of the Hebrew Religion, and New Testament 2, on New Testament Theology, and to the following courses offered by the Faculty of Arts and Sciences.

[The Religions of India (Indic Philology 8 *hf.*). *Sat., at 12.* Professor LANMAN.]

Omitted in 1902-03; to be given in 1903-04.

The Religion and Worship of the Greeks (Classical Philology 29¹ *hf.*). Lectures, with collateral reading and investigation. *Tu., Th., and (at the pleasure of the instructor) Sat., at 12.* Asst. Professor CLIFFORD H. MOORE.

Greek Mythology (Classical Philology 53² *hf.*). Lectures, reading, and short investigations. *Tu., Th., and (at the pleasure of the instructor) Sat., at 9.* Asst. Professor GULICK.

[The Religion and Worship of the Romans (Classical Philology 32¹ *hf.*). — Ovid's *Fasti*. *Tu., Th., and (at the pleasure of the instructor) Sat., at 12.* Asst. Professor CLIFFORD H. MOORE.]

Omitted in 1902-03.

[Germanic Mythology (Germanic Philology 16¹ hf.). *Mon., Wed., Fri., at 11.* Professor KITTREDGE.]

Omitted in 1902-03.

Babylonian-Assyrian History (Semitic 6 hf.). — Contact of the Babylonians and Assyrians with the peoples of the Mediterranean coasts and islands. Diffusion of the Babylonian-Assyrian culture through the medium of the Phoenicians. *Sat., at 10.* Professor LYON.

Primitive Religions (American Archaeology 3¹ hf.). — Theories of origin, animism, totemism, fetishism, ceremonial, symbolism, comparative mythology, and folklore. Lectures, reading, and reports. *Mon., Wed., Fri., at 12.* Dr. DIXON.

THEOLOGY

1. Outlines of Christian Theology. *Mon., Wed., Fri., at 11.* Professor FENN.

This course considers: (1) The Fundamental Problems of Theism; (2) The Nature and Method of Revelation; (3) Certain Problems of Religious Experience from the Point of View and by the Method of Jesus.

2 ¹hf. New England Theology. *Half-course (first half-year).* *Tu., 3.30-5.30.* Professor FENN.

The object of this course is to develop the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies.

3 ²hf. Typical Systems of Christian Theology. *Half-course (second half-year).* *Tu., 3.30-5.30.* Professor FENN.

In this course the works of at least two representative theologians will be carefully studied each year. The course may be taken in two successive years.

In 1902-03 the subjects of this course will be: Athanasius and Calvin.

[4 hf. The History and Philosophy of Christian Mysticism. *Half-course. Once a week.* Professor FENN.]

Omitted in 1902-03.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

6. The History of Christian Thought since Kant, including a discussion of the present state and tendencies of theological thought. *Mon., Wed., Fri., at 12.* Professor E. C. MOORE.

With Kant begins the modern philosophical movement. Any present statement in Theology must take account of the scientific movement of the Nineteenth Century and its effect upon the ideas of God and the world. It must also reckon with the results of historical and literary criticism in the last half century and of the comparative study of religions. It will be affected by the change from the emphasis upon the individual, which was characteristic of earlier Protestantism, to the endeavor after social expression and the pursuit of social ends, which marks all the life and thought of our time. The introduction of these elements has wrought a change in traditional religious beliefs parallel in some ways to the effect of the Renaissance upon theological thought before and during the Reformation. This course will endeavor to register, even if only in a fragmentary way, such changes as have already taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian Doctrine.

SOCIAL QUESTIONS

1. Introductory Course. The Ethics of the Social Questions.
— The modern social questions: Charity, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and required reading. *Tu., Th., Sat., at 10.* Professor PEABODY.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with the same subjects by the emphasis laid on the moral aspects of the social situation and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Muirhead's *Elements of Ethics*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading: Carlyle's *Past and Present*; Ruskin's *Unto this Last*; Schäffle's *Quintessence of Socialism*]; and the ethics of the drink question [required reading from Fanshawe's *Liquor Legislation in the United States*]. In addition to lectures and required reading two special and detailed reports

are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor; and an important feature of the course is the suggestion and direction of such personal investigations, and the provision to each student of special literature or opportunities for observation.

A special library of 700 carefully selected volumes is provided for the use of students in this course.

20. Sociological Seminary. *Subject for the year: The Ethics of Jesus Christ. Tu., 7.30–9.30 P.M. Professor PEABODY.*

This course is designed for advanced students with a special interest in the relation of the Christian religion and church to the social question of the day. It is an examination of the teaching of the New Testament as to social duty. Each student presents a careful study of one or more aspects of the ethical teaching of Jesus, and leads for at least one evening the discussion of the Seminary. Students in this course should have taken Course 1, or its equivalent.

Allied Courses Offered by the Faculty of Arts and Sciences

[Ethics (Philosophy 4). The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30. Professor PALMER.*]

Omitted in 1902–03.

Ethical Seminary (Philosophy 20d ²hf.). *Subject for the half-year: Systematization of Ethics. Ladd's Philosophy of Conduct. Fri., 10–12. Professor PALMER.*

The Principles of Sociology (Economics 3). Theories of Social Progress. *Mon., Wed., and (at the pleasure of the instructor) Fri., at 1.30. Professors CARVER and RIPLEY.*

Methods of Social Reform (Economics 14). — Socialism, Communism, the Single Tax, etc. *Tu., Th., at 1.30. Professor CARVER.*

Problems of Labor and Industrial Organization (Economics 9). *Tu., Th., Sat., at 10. Professor RIPLEY.*

HOMILETICS AND PASTORAL CARE

- 1 *hf.* The Structure and Analysis of Sermons. *Half-course.* General exercise, *Sat., at 9.* Asst. Professor HALE.

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of several instructors. Course 1 deals with the forms and method of sermon-writing, the critical study of masterpieces, and the construction of plans of original work; and each student writes sermons which are criticised in the class or privately by the instructor.

2. Each student writes eight sermons during the year, of which some are preached before the class and criticised by students and instructor [in Appleton Chapel, *once a week*], and the rest are criticised by the instructor privately. This course may be taken twice. Professors PEABODY, E. C. MOORE, and FENN, and Asst. Professor HALE.

- 3 *²hf.* The Minister as Pastor, and the Direction of Church Activities. *Half-course (second half-year).* *Wed., Fri., at 10.* Asst. Professor HALE.

This course considers the life of the minister in his pastoral relations, together with the conduct of Sunday-schools, guilds and clubs, and the administration of charities; the discussion of ways and means is included.

- 4 *¹hf.* The Minister as Preacher, and the History of Christian Preaching. *Half-course (first half-year).* *Wed., Fri., at 10.* Professor PEABODY.

- 5 *¹hf.* The Homiletical Use of the New Testament. *Half-course (first half-year).* *Tu., Th., at 12.* Asst. Professor HALE.

In this course the class will study how to use the New Testament writings most truthfully and effectively in preaching. Sermons by different preachers of distinction in which the same text or passage has been used will be compared, and original outlines or briefs for sermons will be discussed.

- 6 *²hf.* The Homiletical Use of the Old Testament. *Half-course (second half-year).* *Tu., Th., at 12.* Asst. Professor HALE.

In this course a study of the Old Testament writings is undertaken *similar to the study of the New Testament followed in Course 5.*

ELOCUTION

1. Voice Training, and the Elements of Form in Speaking. In classes of three or four. Preparatory to Course 2. *Once a week.* (Not counted for a degree.) Mr. HILLS.
- 2 *hf.* Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course.* *Twice a week.* Mr. WINTER.

Course 1 must precede Course 2; or, in the case of students properly qualified, may be taken simultaneously with Course 2. Permission to take Course 2 without Course 1 will require the special consent of the instructor.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week day except Friday.

Worship and Preaching, on Fridays after November 1, conducted by students, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge. •

SUMMER SCHOOL OF THEOLOGY

The third session of the Summer School of Theology was held from July 2 to July 19, 1901. There were forty-five lectures on the Relation of the Christian Minister to Social Questions. The list of lecturers included, besides members of this Faculty, the following officers of Harvard University : —

CHARLES W. ELIOT, LL.D., *President.*

NATHANIEL S. SHALER, S.D., *Professor of Geology, and Dean of the Lawrence Scientific School.*

GEORGE H. PALMER, Litt.D., LL.D., *Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity.*

FRANK W. TAUSSIG, Ph.D., LL.B., *Professor of Political Economy.*

HUGO MÜNSTERBERG, Ph.D., M.D., *Professor of Psychology.*

THOMAS N. CARVER, Ph.D., *Assistant Professor of Political Economy.*

And other lecturers, as follows : —

BORDEN P. BOWNE, Ph.D., LL.D., *Professor of Philosophy, and Dean of the School of Arts and Sciences, Boston University.*

AMORY H. BRADFORD, D.D., *Pastor of the First Congregational Church, Montclair, N. J.*

JOHN GRAHAM BROOKS, S.T.B., *Cambridge, Mass.*

JOHN B. CLARK, Ph.D., LL.D., *Professor of Political Economy, Columbia University.*

NICHOLAS P. GILMAN, *Professor of Sociology and Ethics, Meadville Theological School.*

GEORGE HODGES, D.D., *Professor of Homiletics and Pastoral Care, Lecturer on Liturgics, and Dean of the Episcopal Theological School, Cambridge.*

WILLIAM DEW. HYDE, D.D., LL.D., *Stone Professor of Mental and Moral Philosophy, and President of Bowdoin College.*

HENRY CHURCHILL KING, D.D., *Stone Professor of Theology and Philosophy, Oberlin College.*

SHAILER MATHEWS, A.M., *Professor of New Testament History and Interpretation, University of Chicago.*

ROBERT TREAT PAINE, A.M., *President of the Associated Charities of Boston.*

BOOKER T. WASHINGTON, A.M., *Principal of Tuskegee Normal and Industrial Institute.*

ROBERT A. WOODS, A.B., *Head of the South End House, Boston, and Lecturer on Social Questions, Episcopal Theological School Cambridge.*

CARROLL D. WRIGHT, LL.D., *United States Commissioner of Labor.*

The attendance of the Summer School of Theology for the three years of its existence has been as follows: —

Years.	Subjects for the Year.	Men.	Women.	Total.
1899 . .	Old Testament, Church History, Theology . .	96	9	105
1900 . .	New Test., History of Religions, Homiletics .	52	2	54
1901 . .	The Relation of Ministers to Social Questions .	84	5	89

The attendance of ordained ministers has been as follows: —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.
1899	27	17	16	14	5	3	. .	. .	. .	. .
1900	17	6	3	14	6	. .	3	3	. .	. .
1901	28	12	11	14	5	2	. .	10	1	1

The geographical representation of students of the Summer School in 1901 was as follows: —

Connecticut	3	New Jersey	1
Georgia	1	New York	6
Illinois	1	Ohio	1
Iowa	2	Oregon	1
Maine	5	Pennsylvania	3
Massachusetts	55	Vermont	2
Maryland	1	West Virginia	1
New Hampshire	4	Wisconsin	1

The Summer School of 1902 will be held July 1-18; and the entire session will be devoted to the subject: "Current Problems in Theology." A special pamphlet describing the programme of this session will be sent to any address by the Secretary of the Divinity Faculty.

THE LIBRARY

The School has a theological library consisting of about 31,000 volumes and 7000 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, in

which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. This catalogue is not yet complete, covering now rather more than two-thirds of the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 387,000 volumes and is rich in theological literature. There is in the Divinity School Library a card catalogue of all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of MASTER OF ARTS, after pursuing for one year at the School a course of theological study accepted by the Administrative Board of the Graduate School of the University as suitable and sufficient for the purpose, and passing with high credit an examination on the same. Work counted for this degree cannot be counted for the degree of Bachelor of Divinity.

Students in the Divinity School who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of DOCTOR OF PHILOSOPHY after pursuing studies belonging to some one of the following fields: Semitic studies, Biblical and Patristic Greek, Church History, Theology, Sociology.

The examinations for the degree of Ph.D. are conducted by the appropriate Divisions of the Faculty of Arts and Sciences, according to the special regulations of each Division. The Divisions having the above-mentioned subjects in charge are the following: Semitic Languages and History, Ancient Languages, History and Political Science, Philosophy.

Recommendations for the degrees of Master of Arts and Doctor of Philosophy must proceed from the Faculty of Arts and Sciences. For the degree of Ph.D. at least two years of especially approved and directed advanced study, one of which must be spent at Harvard University, are required of students already qualified for candidacy for this degree.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

Students in the Divinity School may compete for the Dante, Toppan, and Sumner Prizes of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *April 30*.

The funds applicable to beneficiary purposes are as follows: —

1. Ten Scholarships established in the School, varying in their annual income from one hundred to two hundred dollars. They are assigned by the President and Fellows on the recommendation of the Faculty.

These Scholarships are: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

TWO CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., with an income of one hundred and twenty dollars each.

FOUR SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, with an income of one hundred and sixty dollars each.

THE CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

THE KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

THE JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

2. The income of the **ABNER W. BUTTRICK FUND** is awarded by the President and Fellows "to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel." The annual income of this bequest is about five hundred and seventy-five dollars.

3. The income of the **WILLIAM POMROY FUND**, amounting to about forty-five dollars.

4. **SIX HOPKINS SCHOLARSHIPS**, awarded by a Board of Trustees to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University. The shares will probably amount to about two hundred and seventy-five dollars each.

5. The income of the **WILLIAMS FUND** is awarded, by the Society for Promoting Theological Education, to students recommended by the Faculty, who comply with the requisitions of that Society. According to the terms of this bequest, the income is to be given to "such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance"; and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant."

For the year 1902-03 two Resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry.

These Fellowships are intended to encourage advanced theological work of a high order.

The income of the Williams Fund amounts to about four thousand dollars.

The income from the smaller scholarships and other sources is so combined that aid is given in amounts of from \$150 to \$250.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students not doing full work the fee will vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. A student who joins the Divinity School after the beginning of the academic year will be charged for instruction from the beginning of the third in which he joins. One who leaves during the year will be charged for instruction only to the end of the third in which he leaves, if before that time he gives written notice of his withdrawal to the Secretary of the Faculty; otherwise he will be charged for instruction to the end of the third in which such written notice is given. But a Resident Graduate or Special Student doing less than full work must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. The first third begins at the beginning of the academic year and ends *December 31*. The second third begins *January 1* and ends *March 31*. The last third begins *April 1* and ends at *Commencement*. An examination fee of thirty dollars is charged all students taking the degree of Ph.D. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or of Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in money or in United States bonds, for the same purpose; or he may deposit *fifty dollars* as security, and pay his tuition fees in advance as follows: — one third on or before *October 1*, one third on or before *January 1*, and one third on or before *April 1*. But any student who lives in a College room, or boards at Memorial

Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or deposit *fifty dollars* as security, pay his tuition fees in advance as above, pay in advance the full year's rent of any room that may be assigned him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security may be obtained by special request, after the issue of the second term bill, one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

Term bills are issued on February 1 and one week before Commencement, and must be paid on or before *February 21* and *October 10*, respectively, but the second bills of candidates for degrees must be paid at least *one day before Commencement*. The first bill, issued February 1, will contain two thirds, and the second bill will contain one third, of the annual charges. When a student severs his connection with the School, his whole bill becomes payable at once.

The average expenses of a student for the year are: —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	114.00
For fuel and light	15.00
	<hr/>
	\$339.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here is expected not to exceed \$4.15 per week. The membership is limited, and application should be made before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall board is furnished *à la carte*, at a cost which averages about \$3.00 per week. Application should be made early to the Secretary of the Randall Hall Association.

Divinity Hall, the dormitory of the Divinity School, contains 42 rooms. These rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day a list of the rooms not previously engaged will be posted at the Bursar's office, and applications may be made to him. The Dean of the

Divinity School, however, reserves the right of discriminating between applications as the interests of the School may in his judgment dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonier; study table; chairs; book shelves; rug. The price includes the use of the furniture.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$40.	No. 10.	\$65.	No. 18.
\$45.	" 5.	\$70.	" 35, 36.
\$50.	" 2, 3, 14.	\$75.	" 41.
\$55.	" 1, 13.	\$80.	" 15, 17, 19, 23, 25, 29,
\$60.	" 20.		31, 33, 37, 39.

FURNISHED ROOMS

\$50.	No. 6.	\$75.	No. 26, 32, 40, 42.
\$55.	" 4, 9, 12.	\$80.	" 21, 22.
\$60.	" 11.	\$85.	" 16, 27, 30.
\$70.	" 7, 8, 24, 34, 38.		

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Room 1, Divinity Library, on September 25, 1902, between 10 and 1.

The Secretary of the Faculty is at the Library daily from 9 to 1.

Further information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1902-03.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Testament 2.	New Testament 6 ¹ , 7 ¹ , Church History 5.	New Testament 2.	New Testament 6 ¹ , 7 ¹ , Church History 5.	New Testament 2.	New Testament 7 ¹ , Homiletics 1.
10-11	Old Testament 2.	Old Testament 7. Old Testament 8. Social Questions 1.	Old Testament 2. Homiletics 3 ¹ , Homiletics 4 ¹ .	Old Testament 7. Social Questions 1.	Old Testament 8. Homiletics 3 ¹ , Homiletics 4 ¹ .	New Testament 14 ¹ , Social Questions 1.
11-12	Old Testament 1. Theology 1.	Old Testament 4. Church History 1.	Old Testament 1. Theology 1.	Old Testament 4. Church History 1.	Old Testament 1. Theology 1.	Old Testament 4. Church History 1.
12-1	Old Testament 3. New Testament 5. Theology 5. Elocution 1.	New Testament 14 ¹ , Homiletics 2 (<i>pré- sente criticism</i>). Elocution 2.	New Testament 8. New Testament 22. Theology 5. Homiletics 2 (<i>pré- sente criticism</i>). Elocution 1.	New Testament 14 ¹ , Homiletics 2 (<i>pré- sente criticism</i>). Elocution 2.	New Testament 8. Theology 5. Homiletics 2 (<i>pré- sente criticism</i>).	
1.30-2.30						
2.30-3.30	Hist. of Religions 2. Elocution 1.	Old Testament 5. Homiletics 5 ¹ , 6 ¹ .	Hist. of Religions 2.	Old Testament 5. Homiletics 5 ¹ , 6 ¹ , Elocution 1.	Hist. of Religions 2. Elocution 1.	
3.30-4.30	Homiletics 2.	Theology 2 ¹ , 3 ¹ .	Old Testament 5.	Introduction to the Study of Theology ¹ .	Old Testament 5.	
4.30-5.30		Theology 2 ¹ , 3 ¹ .				

: First half-year.

: Second half-year.





THE UNIVERSITY PUBLICATIONS

*[Entered at the Post-office, Boston, Mass., as Second Class mail matter, April 8, 1901.
Act of July 16, 1894.]*

Issued twice a month from September to April inclusive, and
six times a month from May to August inclusive.

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These publications include :—

The Annual Reports of the President and of the Treasurer.

The Annual University Catalogue.

The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

THE UNIVERSITY PUBLICATIONS

NEW SERIES, No. 82

Harvard University

THE
DIVINITY SCHOOL

1903-04



CAMBRIDGE, MASS.

Published by Harvard University

APRIL 10, 1903

ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1903-04



CAMBRIDGE
Published by the University
1903



THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, LL.D., PRESIDENT.

FRANCIS GREENWOOD PEABODY, A.M., D.D., DEAN, and *Plummer Professor of Christian Morals.*

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature.*

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History.*

GEORGE FOOT MOORE, A.M., D.D., *Professor of Theology.*

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity.*

EDWARD CALDWELL MOORE, Ph.D., D.D., *Parkman Professor of Theology.*

EDWARD HALE, A.B., S.T.B., *Assistant Professor of Homiletics.*

WILLIAM WALLACE FENN, A.M., S.T.B., *Bussey Professor of Theology.*

JAMES HARDY ROPES, A.B., S.T.B., *Assistant Professor of New Testament Criticism and Interpretation.*

HENRY HARRISON HAYNES, Ph.D., S.T.B., *Instructor in Semitic Languages.*

IRVAH LESTER WINTER, A.B., *Instructor in Elocution.*

ARTHUR STEDMAN HILLS, A.B., *Assistant in Elocution.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. THE DIVINITY SCHOOL is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School paying the full fee. Over three hundred such courses of instruction were given in 1902-03 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. THE DIVINITY SCHOOL accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 7). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. THE DIVINITY SCHOOL is an undenominational school of theology. The constitution of the Divinity School prescribes that: "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the

peculiarities of any denomination of Christians shall be required either of the instructors or students." In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

Of students who have left the School within the last ten years, there are ordained ministers belonging to the following denominations : —

	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902
Unitarian Congregat'nal	6	6	11	7	6	11	7	8	4	9
Trinitarian	3	6	7	8	4	4	1	2	3	2
Methodist Episcopal	2	3	1	3	. .	3	. .	2	. .	2
Presbyterian	1	1	. .	2	2	1	. .	2	1	. .
Protestant Episcopal	2	. .	. .	3	4	. .	3	1	. .	1
Baptist	. .	. .	2	1	1	. .	2	1	2	2
Christian	1	. .	1	. .	. .	. .	. .	. .	. .	. .
Lutheran	1	. .	. .	. .	. .	. .	. .	. .	. .	1
Methodist Protestant	1	. .	. .	. .	. .	. .	. .	. .	. .	. .
Disciples	. .	. .	4	. .	. .	. .	1	1	. .	. .
Dutch Reformed	. .	. .	. .	. .	1	. .	. .	. .	. .	. .
New Church	. .	. .	. .	. .	. .	. .	1	. .	. .	. .
Free Baptist	. .	. .	. .	. .	. .	. .	. .	. .	1	. .
Universalist	. .	. .	. .	. .	. .	. .	. .	. .	. .	1

4. While THE DIVINITY SCHOOL provides a systematic three years' course for the degree of Bachelor of Divinity, it also offers special advantages to advanced students who, having completed their education elsewhere, desire the opportunities of a university school of theology. In the academic year 1902-03 there were among the students of the School graduates of the following theological seminaries: Allegheny; College of the Bible, Ky.; Boston University; University of Chicago; Concordia; Episcopal School, Cambridge; Meadville; Oberlin; Protestant Episcopal of Philadelphia; Vanderbilt; Yale.

5. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers and a Friday evening service with

sermon are conducted by students and officers of the School. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All Candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses according to the estimated amount of work in each and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

There are also added to the list of courses offered by the Faculty of Divinity the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

INTRODUCTION TO THE STUDY OF THEOLOGY

Eight lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of theological study, their relations to other departments of learning, and their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

1. Hebrew. — Davidson's Introductory Hebrew Grammar. Explanation of parts of Genesis and of the Psalm-book. *Mon., Wed., Fri., at 10.* Professor LYON.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the be-

ginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid. By the close of the year the student should have mastered all the principles of the language, and should be able to translate with ease any of the narrative prose portions of the Old Testament.

Text-books: Davidson's *Introductory Hebrew Grammar*; Hahn's *Hebrew Bible*, Leipzig; Baer and Delitzsch's *Genesis and Psalms*, Leipzig, Tauchnitz, *M.* 1.20 to 1.50 a part; *Hebrew Lexicon* (Gesenius, latest edition, about \$4.00).

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 3.30.* Professor TOY.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the Prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Textual criticism is studied mainly by comparison of the Hebrew with the Septuagint. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views, and to questions of date and authorship. Each student does private reading in Hebrew and writes a thesis.

Text-books: *Bible and Lexicon*; Gesenius's *Grammar*; Driver's *Use of the Tenses in Hebrew*, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.; Buhl's *Canon and Text of the Old Testament*, Edinburgh, 1892, c. \$2.00, or the German ed., c. \$1.25.

Reference-books: Grammars and lexicons, texts of versions, the collections of manuscript-readings by Kennicott, De' Rossi, and Holmes and Parsons, and commentaries.

3 *hf.* Jewish Aramaic. — Kautzsch's *Biblisch-Aramäische Grammatik*. Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course. Once a week.* Dr. HAYNES.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament).

The course furnishes an introduction to the study of the Talmud. The reading consists of selections from Daniel, Ezra, and the Targums.

Text-books: Ezra and Daniel, in the edition of Baer and Delitzsch; A. Berliner's *Targum Onkelos*, Berlin, 1884; Kautzsch's *Grammatik des Biblisch-Aramäischen*, Leipzig, F. C. W. Vogel, 1884, *M.* 4.

Reference-books: Dalman's *Aramäisch-neuhebräisches Wörterbuch*, Frankfurt, 1901; A. A. Bevan's *Commentary on Daniel*, Macmillan, New York, 1892, \$2.00.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. — Text-books, lectures, and theses. *Tu., Th., and (at the pleasure of the instructor) Sat., at 11.*
Professor LYON.

The time covered by this course includes the greater part of Israel's national life: the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the return from Babylon, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, and the reign of Herod. In connection with these topics the growth of political and social institutions is examined.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains. Two theses are prepared by each member of the class. Parallel reading is assigned in Kent's *History of the Hebrew People*, and in his *History of the Jewish People*.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, and Schürer.

5. History of pre-Christian Hebrew Literature. *Tu., Th., at 2.30.*
Professor G. F. MOORE.

A general survey of the extant remains of Hebrew literature and of the collection in which it has been transmitted to us is followed by an investigation of the several writings, with especial reference to their age, authorship, sources, historical value, and their place in the literary and religious development. The course thus deals chiefly with the critical questions which meet the student of the history of Israel or of its religion, though not to the exclusion of the more properly literary aspects of the subject.

6. History of the Hebrew Religion, with comparison of other Semitic religions. *Mon., 2.30-4.30.* Professor TOY.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the rise of Christianity.

The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets. and the growth of religious institutions; nomism and the passage of the nation into a church; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, and Schultz's *Old Testament Theology*, with references to other works.

This course is open to those only who have taken Courses 4 and 5, or their equivalent.

7. Assyrian. *Tu., Th., at 10.* Dr. HAYNES.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. It is generally recognized as well-nigh indispensable for those who propose to teach Semitic languages or who desire to become scientific students of the Old Testament. To begin this study an acquaintance with some other Semitic language is necessary.

The reading of transliterated texts begins with the first lesson, and the student has the constant pleasure of recognizing words learned in his other Semitic studies. These texts are taken mainly from the classical Assyrian period (1100-650 B.C.) and especially from the dynasty of Sargon (Sargon, Sennacherib, Esarhaddon, Assurbanipal). Both in the grammar and in the reading special attention is paid to the laws of Assyrian phonetics. With increasing familiarity with the vocabulary and the grammar the acquisition of the written characters becomes much easier. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Lyon's *Assyrian Manual*, Scribner's, New York, 1892, \$4.00; Delitzsch's *Assyrische Lesestücke*, ed. 4; Delitzsch's *Assyr. Grammar*, Williams & Norgate, London, 1889, 15s.

8. Assyrian (second course). *Tu., Th., at 10.* Professor LYON.

Extensive readings in *The Cuneiform Inscriptions of Western Asia*, the *Contract Tablets*, published by J. N. Strassmaier, and *The Laws of Hammurabi*. Practice in copying and deciphering originals in the Semitic Museum. Theses. It is a special aim of the course to enable the student to handle, for historical and linguistic purposes, the great mass of material, constantly growing by excavations in Assyria and Babylonia.

Text-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4.

Reference-books: *The Cuneiform Inscriptions of Western Asia*, 5 vols., London, 1861-84; Strassmaier's *Babylonian Texts*; Bruennow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. There will be essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

Allied Courses Offered by the Faculty of Arts and Sciences

Arabic (Semitic 7). — Socin's *Grammar*, Brünnow's *Chrestomathy*. *Wed., Fri., at 10.* Dr. HAYNES.

Arabic (Second Course) (Semitic 8). — Wright's *Grammar*. The *Moallakāt*. *Motenebbi*. *Ibn Haldun*. The *Korān*. *Wed., Fri., at 3.30.* Professor TOY.

[Ethiopic (Semitic 9 *hf.*). — Praetorius's *Grammar*, with references to Dillmann's *Grammar*. Dillmann's *Chrestomathy*. *Enoch*. *Th., at 4.30.* Professor TOY.]

Omitted in 1903-04.

Phoenician and Aramaic Inscriptions (Semitic 10 *hf.*). — Lidzbarski's *Nordsemitische Epigraphik*. *Once a week.* Professor G. F. MOORE.

[History of the Spanish Califate (Semitic 14 *hf.*). — The Barbary States. Moslems in Sicily. Lectures on the Literature. The *Korān*. *Sat., at 12.* Professor TOY.]

Omitted in 1903-04.

History of the Bagdad Califate (Semitic 15 *hf.*). — Mohammedanism in Egypt and India. Mohammedan Law. The Crusades. Lectures on the Literature. The *Korān*. *Once a week.* Professor TOY.

NEW TESTAMENT

2. Introduction to the Study of the New Testament.

First half-year: The origin and early history of the New Testament writings.

Second half-year: The teaching of Jesus Christ, and the theological and ethical ideas of the New Testament Writers.

Mon., Wed., Fri., at 9. Asst. Professor ROPES.

This course aims to give in outline a general view, first of New Testament literary criticism ("Introduction"), and secondly of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be regular required reading and frequent written papers. Continuous reading of the Greek text will not be required.

Either half of this course may with the consent of the instructor be counted as a half-course.

NOTE. — To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation.

For students unacquainted with Greek, the Faculty of Arts and Sciences provides

Course for Beginners (Greek *G*). *Tu., Th., Sat., at 12.* Dr. CHASE.

This course is not counted for the degree of S. T. B.

3. The Gospels of Matthew, Mark, and Luke. *Mon., Wed., Fri., at 12.* Asst. Professor ROPES.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

[6 ¹/₂h. The Gospel and Epistles of John. — Selected portions. *Half-course (first half-year).* *Twice a week.* Asst. Professor ROPES.]

Omitted in 1903-04.

- [7 ²*hf*. The Apostolic Age. — Study of the Acts of the Apostles. *Half-course (second half-year). Three times a week. Asst. Professor ROPES.*]

Omitted in 1903-04.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be used directly for the history of the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek Testament is necessary for this course.

- [8. The Epistles of Paul. — Selected portions. *Mon., Wed., Fri., at 12. Asst. Professor ROPES.*]

Omitted in 1903-04.

Proficiency in the use of the Greek New Testament is necessary for this course.

13. The Apocalyptic Literature, with special study of the Revelation of John. *Twice a week. Asst. Professor ROPES.*

This course will aim to give a view of the rise, development, and significance of this important group of Jewish writings. All the extant Apocalypses down to 100 A.D. will be discussed, together with the Testaments of the Twelve Patriarchs and the Psalms of Solomon. Special attention will be paid to the Books of Enoch, the Assumption of Moses, the Apocalypse of Baruch, and Fourth Esdras. The second half-year will be mainly occupied with the Revelation of John: the recent theories as to the composition of the book and the various methods of interpreting it will be discussed, and an endeavor made to apply principles of interpretation elicited in the first half-year's study of earlier and contemporary Apocalypses.

- 14 ¹*hf*. The Origin and Growth of the New Testament Canon in its relation to the rise of the Catholic Church and the beginnings of the history of Dogma. *Half-course (first half-year). Tu., Th., Sat., at 12. Professor E. C. MOORE.*

The purpose of this course is to illustrate the development of the principle of authority. The discussion will cover roughly the period from the second to the sixth centuries. It will then include the reopening of the question by the Reformers, and again in modern times, and indicate the bearing of the question upon present ideas of the nature and authority of Scripture.

15. The Theological Method of Jesus and Paul. *Half-course (second half-year)*. *Twice a week*. Professor FENN.

22 *hf.* Classical Aramaic (Syriac). — Rödiger's *Chrestomathia Syriaca* (3d ed.). The Peshitto Version of the New Testament. *Half-course*. *Once a week*. Dr. HAYNES.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for textual criticism, since the Syriac is one of the earliest biblical versions, and to the student of ecclesiastical history and of general Eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, from the chronicles of Barhebraeus, and from the hymns of Efrem.

20. Advanced study and research. Asst. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Allied Courses

Attention is called to the following Courses, offered by the Faculty of Arts and Sciences and of importance for persons intending to become professional students of the New Testament.

Plato (Protagoras, Meno, Phaedo, Phaedrus) (Greek 13 *hf.*). *Half-course (first half-year)*. *Mon., Wed., Fri., at 2.30*. Associate Professor C. P. PARKER.

Plato (Republic); Aristotle (Ethics, Books I–IV and X) (Greek 8). *Tu., Th., Sat., at 9*. Professors GOODWIN and J. H. WRIGHT.

[Greek Philosophy, with special reference to Plato (Philosophy 12).—Lectures, prescribed reading, and theses. *Mon., Wed., Fri., at 10*. Asst. Professor SANTAYANA.]

Omitted in 1903–04.

Cicero's Interpretation of Greek Philosophy (Classical Philology 39 *hf.*). *Half-course (second half-year)*. *Mon., Wed., Fri., at 3.30*. Associate Professor C. P. PARKER.

Lucian and his Times (Greek 14 *hf.*). *Half-course (second half-year)*. *Tu., Th., Sat., at 12.* Asst. Professor GULICK.

Proseminary. — Introduction to the methods of Criticism and Research, with special reference to the textual criticism and interpretation of Classical Authors (Classical Philology 25). Lectures and exercises. *Wed., Fri., at 4.30.* Asst. Professor CLIFFORD H. MOORE.

Introduction to Greek Palaeography (Classical Philology 30 *hf.*). *Half-course (second half-year)*. *Mon., Wed., Fri., at 2.30.* Asst. Professor GULICK.

[History of Rome to the reign of Diocletian (History 3). *Mon., Wed., Fri., at 12.* Professor HASKINS.]

Omitted in 1903-04.

CHURCH HISTORY

1. General Church History to the End of the Seventeenth Century. *Tu., Th., Sat., at 11.* Professor EMERTON.

Course 1 will be given each year. It is intended primarily for students who expect to take but one course in Church History and also to serve as a basis for the more detailed study of the several periods. A knowledge of general European history will be presumed. In the instruction especial attention will be given to the development of the Church as an institution, its relation to the State and to Society. The history of thought as embodied in the doctrinal controversies and in the creeds resulting from them will be dwelt upon only in so far as is necessary to explain the growth of institutions. No text-book will be prescribed, but the student will be expected to follow the lectures in some such manual as Kurtz's, Möller's or Fisher's Church History, and to do extended reading in the more detailed books reserved in the libraries at the Divinity School and at Gore Hall. Written work in the form of theses or shorter reports may be required at the discretion of the instructor.

2a ¹*hf.* The Formation of the Catholic Church. *Half-course (first half-year)*. *Tu., Th., at 9.* Professor EMERTON.

Course 2 is a detailed examination of the formative period of the Church on the side of its organization, its system of government and administration. The several theories of early church history, the democratic, the episcopal, the papal, will be studied, and the final outcome in

the East and in the West will be treated as the result of a conflict among these theories, determined by the special conditions of social order in each case.

2b ²hf. The Roman Papacy and the Holy Roman Empire in the Middle Ages. *Half-course (second half-year). Tu., Th., at 9.* Professor EMERTON.

In this course the attempt is made to show the development of the papal system in connection with the institutions peculiar to mediaeval society, the feudal system, the scholastic philosophy, the principle of asceticism, the working of the customary law of the Germanic peoples, the reaction upon it of the Roman Law and the consequent fixing of the Canon Law. The instruction will be by lectures and extended reading, with occasional written work.

[3. The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent (1550 to 1563). *Twice a week.* Professor EMERTON.]

Omitted in 1903-04.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4 ²hf. The Church since the Reformation. *Half-course (second half-year). Tu., Th., Sat., at 12.* Professor E. C. MOORE.

This course will deal mainly with the history of Protestant Christendom, but space will be given for the treatment of the Counter-Reformation and of the present situation in the Catholic Church. For the present year it is designed to study chiefly the history of Protestantism in Europe, and the beginnings of Christianity in this country. Later it is planned to treat the rise of the most important of the Protestant denominations and the history of the Church in America. In the treatment of the nineteenth century the history of Missions will have prominent place.

[5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1903-04.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general movement of Church History will be presumed, and it will generally be found advisable to take this course at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

6 *hf.* Selected Topics from the Canon Law. *Half-course. Once a fortnight.* Professor EMERTON.

The work of the year begins with a study of the history and composition of the Canon Law and some practice in referring to the text of the *Corpus juris canonici*. Topics are then assigned, which the students pursue by themselves, reporting their progress at the meetings of the class.

20. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the

value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

In Courses 6 and 20 a ready knowledge of Latin, German, and French is essential.

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

HISTORY OF RELIGIONS

1 ¹/₂hf. Introduction to the Study of Religions. *Half-course (first half-year). Twice a week.* Professor G. F. MOORE.

After a sketch of the history of the subject, the course takes up the phenomena of the lower religions, showing their connection with primitive notions of nature and with the social organization; discusses theories of the genesis and evolution of religion; factors in the development of religion, and its main stages; classification of religions and comparison of the principal types. Attention is then directed to the nature of the religious sentiment; the origin of religious conceptions, and the changes which they undergo; their correspondence to conceptions of the universe; the fundamental problems of the philosophy of religion.

This course, though complete in itself, is intended to prepare the way for more advanced study of the history of religions and the philosophy of religion.

2. History of Religions in Outline. *Mon., Wed., Fri., at 2.30.* Professor G. F. MOORE.

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and

history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion. The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses. There will ordinarily be two lectures a week, with a third hour for conferences.

History of Religions 1¹ *hf.* may be taken with advantage as an introduction to this course, but is not a necessary preliminary to it.

Attention is called to the two allied courses offered by the Faculty of Divinity, Old Testament 6, on the History of the Hebrew Religion, and New Testament 2, on New Testament Theology, and to the following courses offered by the Faculty of Arts and Sciences:—

[Primitive Religions (Anthropology 3¹ *hf.*). — Theories of origin, animism, totemism, fetishism, ceremonial, symbolism, comparative mythology, and folklore. Lectures, reading, and reports. *Mon., Wed., Fri., at 12.* Dr. DIXON.]

Omitted in 1903–04.

[Religions of India (Indic Philology 8 *hf.*). *Sat., at 12.* Professor LANMAN.]

Omitted in 1903–04; to be given in 1904–05.

The Eleusinian and other Greek Mysteries (Classical Philology 75² *hf.*). *Mon., Wed., at 11.* Professor MORGAN.

Germanic and Celtic Religions (History of Religions 3² *hf.*). *Three times a week.* Professor KITTREDGE and Asst. Professor F. N. ROBINSON.

[Germanic Mythology (German 16¹ *hf.*). *Mon., Wed., Fri., at 11.* Professor KITTREDGE.]

Omitted in 1903–04.

Babylonian-Assyrian History (Semitic 6 *hf.*). — Contact of the Babylonians and Assyrians with the peoples of the Mediterranean coasts and islands. Diffusion of the Babylonian-Assyrian culture through the medium of the Phoenicians. *Sat., at 10.* Professor LYON.

THEOLOGY

1. Theism. *Twice a week.* Professor FENN.

The work of the course consists of lectures (once a week) with collateral reading and reports, and conferences (once a week) devoted to a wider survey and more thorough study of the literature of the subject. If the conferences are omitted, the course will count as a half-course.

2. Outlines of Systematic Theology. *Three times a week.* Professor FENN.

This course considers (1) The Nature and Method of Revelation, (2) The Theological Interpretation of Problems of Religious Experience. It consists of lectures (twice a week) with collateral reading and reports, and conferences (once a week) for more detailed study of books pertaining to various topics of the course. If both lectures and conferences are taken, the work will count as a course and a half.

3 ²/_{hf}. New England Theology. *Half-course (second half-year).* Tu., 3.30-5.30. Professor FENN.

The object of this course is to develop the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies.

4 ¹/_{hf}. Typical Systems of Christian Theology. *Half-course (first half-year).* Tu., 3.30-5.30. Professor FENN.

In this course the works of at least two representative theologians will be carefully studied each year. For 1903-04 the subject will be Athanasius and Calvin.

[5 *hf*. The History and Philosophy of Christian Mysticism. *Half-course. Once a week.* Professor FENN.]

Omitted in 1903-04.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

6. The History of Christian Thought since Kant, including a discussion of the present state and tendencies of theological thought. *Mon., Wed., Fri., at 12.* Professor E. C. MOORE.

With Kant begins the modern philosophical movement. Any present statement in Theology must take account of the scientific movement of the Nineteenth Century and its effect upon the ideas of God and the world. It must also reckon with the results of historical and literary

criticism in the last half-century and of the comparative study of religions. It will be affected by the change from the emphasis upon the individual, which was characteristic of earlier Protestantism, to the endeavor after social expression and the pursuit of social ends, which marks all the life and thought of our time. This course will endeavor to register, even if only in a fragmentary way, such changes as have already taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian Doctrine.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4). The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30.* Professor PALMER.

Metaphysics (Philosophy 9). — The fundamental problems of Theoretical Philosophy. Realism and Idealism; Freedom, Teleology, and Theism. Royce's *The World and the Individual*. Theses. *Tu., Th., Sat., at 11.* Asst. Professor SANTA-YANA.

The Philosophy of Nature, with especial reference to Man's place in Nature (Philosophy 3). — The Fundamental Conceptions of Science; the relation of Mind and Body; Evolution. Strong's *Why the Mind has a Body*; Ward's *Naturalism and Agnosticism*. Lectures and theses. *Tu., Th., Sat., at 12.* Dr. MILLER.

Metaphysical Seminary (Philosophy 20c). *Subject for the year: A pluralistic description of the World.* *Fri., 9-11.* Professor JAMES.

Ethical Seminary (Philosophy 20d). *Subject for the year: Systematization of Ethics.* Professor PALMER.

ETHICS

1. **Introductory Course.** The Ethics of the Social Questions. — The modern social questions: Charity, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and required reading. *Tu., Th., Sat., at 10.* Professor PEABODY.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing

with the same subjects by the emphasis laid on the moral aspects of the social situation and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Muirhead's *Elements of Ethics*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading: Carlyle's *Past and Present*; Ruskin's *Unto this Last*; Schäffle's *Quintessence of Socialism*]; and the ethics of the drink question [required reading from Fanshawe's *Liquor Legislation in the United States*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor; and an important feature of the course is the suggestion and direction of such personal investigations, and the provision to each student of special literature or opportunities for observation.

A special library of 700 carefully selected volumes is provided for the use of students in this course.

20. Ethical Seminary. *Subject for the year*: The Ethics of the New Testament. *Tu.*, 7.30–9.30 P.M. Professor PEABODY.

This course is designed for advanced students with a special interest in the relation of the Christian religion and church to the ethical problems of modern life. It is an examination of the teaching of the New Testament concerning personal and social duty. Each student presents two papers on aspects of the ethical teaching of the New Testament, and leads for two evenings the discussion of the Seminary. Students in this course should have taken Course 1, or its equivalent.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4). The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon.*, *Wed.*, *Fri.*, at 3.30. Professor PALMER.

Ethical Seminary (Philosophy 20d). *Subject for the year*: Systematization of Ethics. Professor PALMER.

Principles of Sociology (Economics 3). Theories of Social Progress. *Mon.*, *Wed.*, and (at the pleasure of the instructor) *Fri.*, at 1.30. Professor CARVER.

[Methods of Social Reform (Economics 14). — Socialism, Communism, the Single Tax, etc. *Tu., Th., at 1.30.* Professor CARVER.]

Omitted in 1903-04.

Problems of Labor (Economics 9a^{1hf.}). *Tu., Th., Sat., at 1.30.* Professor RIPLEY.

Economics of Corporations (Economics 9b^{2hf.}). *Tu., Th., Sat., at 10.* Professor RIPLEY.

HOMILETICS AND PASTORAL CARE

1 *hf.* The Structure and Analysis of Sermons. *Half-course. First half-year, Tu., Th., at 9; second half-year, Th., at 9.* Asst. Professor HALE.

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of several instructors. Course 1 deals in the first half-year with the forms and method of sermon-writing, the critical study of masterpieces, and the construction of plans of original work; in the second half-year each student writes four sermons which are criticised in the class or privately by the instructor.

2. Each student prepares eight sermons during the year, of which some are preached before the class and criticised by students and instructor [in Appleton Chapel, *twice a week*], and the rest are criticised by the instructor privately. Students in this course should already have taken Homiletics 1 or its equivalent. The course may be taken twice. Professors PEABODY, E. C. MOORE, and FENN, and Asst. Professor HALE.

3 ²*hf.* The Minister as Pastor, and the Direction of Church Activities. *Half-course (second half-year). Wed., Fri., at 10.* Asst. Professor HALE.

This course considers the life of the minister in his pastoral relations, together with the conduct of Sunday-schools, guilds and clubs, and the administration of charities; the discussion of ways and means is included. Collateral reading, written reports, and critiques are required.

4 ¹*hf.* The Minister as Preacher, and the History of Christian Preaching. *Half-course (first half-year). Wed., Fri., at 10.* Professor PEABODY.

This course examines the conduct of worship, the forms of preaching, and the characteristics of certain selected preachers, from Chrysostom to Brooks. Each student presents to the class a special study of one preacher.

5 ¹*hf.* The Homiletical Use of the Bible. *Half-course (first half-year).* Tu., Th., at 12. Asst. Professor HALE.

In this course the class will study how to use the writings of the Old and New Testaments most truthfully and effectively in preaching. Sermons by different preachers of distinction in which the same text or passage has been used will be compared, and original outlines or briefs for sermons will be discussed.

ELOCUTION

1. Voice Training, and the Elements of Form in Speaking. In classes of three or four. Preparatory to Course 2. *Once a week.* (Not counted for a degree.) Mr. HILLS.

2 *hf.* Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course.* *Twice a week.* Mr. WINTER.

Course 1 must precede Course 2; or, in the case of students properly qualified, may be taken simultaneously with Course 2. Permission to take Course 2 without Course 1 will require the special consent of the instructor.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week day except Friday.

Worship and Preaching, on Fridays after November 1, conducted by students, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

The fourth session of the Summer School of Theology was held from July 1 to July 18, 1902, and was devoted to the subject of Current Problems in Theology. The School was in charge of the following committee of the Faculty: Professors PEABODY and FENN, Assistant Professors HALE and ROPES, and Mr. MORISON. The School was open to men and women. The fee was \$15.

The lecturers were, from Harvard University: Professors PALMER, JAMES, PEABODY, G. F. MOORE, and FENN; and, from elsewhere, the following persons: —

GEORGE A. COE, Ph.D., *John Evans Professor of Moral and Intellectual Philosophy, Northwestern University.*

ORELLO CONE, D.D., *Richardson Professor of Biblical Philosophy, St. Lawrence University.*

CHARLES F. DOLE, *Pastor of the First Congregational Society, Jamaica Plain.*

GEORGE B. FOSTER, A.M., *Professor of Systematic Theology, University of Chicago.*

HENRY CHURCHILL KING, D.D., *Stone Professor of Theology and Philosophy, Oberlin College.*

HENRY S. NASH, D.D., *Professor of the Literature and Interpretation of the New Testament, Episcopal Theological School, Cambridge.*

WILLIAM JEWETT TUCKER, D.D., LL.D., *President of Dartmouth College.*

The attendance of the Summer School of Theology for the four years of its existence has been as follows: —

Years.	Subjects for the Year.	Men.	Women.	Total.
1899 . .	Old Testament, Church History, Theology . .	96	9	105
1900 . .	New Test., History of Religions, Homiletics .	52	2	54
1901 . .	The Relation of Ministers to Social Questions .	84	5	89
1902 . .	Current Problems in Theology	74	4	78

The attendance of ordained ministers has been as follows : —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.
1899	27	17	16	14	5	3	. .	. .	. .	. .
1900	17	6	3	14	6	. .	3	3	. .	. .
1901	28	12	11	14	5	2	. .	10	1	1
1902	28	7	15	3	5	1	1	8	1	1

The geographical representation of students of the Summer School in 1902 was as follows : —

Connecticut	2	Nova Scotia	1
District of Columbia	1	Ohio	3
Indiana	1	Ontario	1
Maine	4	Pennsylvania	4
Massachusetts	43	Rhode Island	2
New Hampshire	2	Texas	1
New Jersey	1	Vermont	4
New York	8		

The Summer School of 1903 will be held July 7-23; and the entire session will be devoted to the subject: “Principles of Education in the Work of the Church.” A special pamphlet describing the programme of this session will be sent to any address by the Secretary of the Divinity Faculty.

THE LIBRARY

The School has a theological library consisting of about 32,600 volumes and 8,300 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. This catalogue is not yet complete, covering now rather more than two-thirds of the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 400,200 volumes and is rich in theological literature. The author catalogue of the Divinity School Library includes all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of MASTER OF ARTS, after pursuing for one year at the School a course of theo-

logical study accepted by the Administrative Board of the Graduate School of the University as suitable and sufficient for the purpose, and passing with high credit an examination on the same. Work counted for this degree cannot be counted for the degree of Bachelor of Divinity.

Students in the Divinity School who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of DOCTOR OF PHILOSOPHY after pursuing studies belonging to some one of the following fields: Semitic studies, Biblical and Patristic Greek, Church History, Theology, Sociology.

The examinations for the degree of Ph.D. are conducted by the appropriate Divisions of the Faculty of Arts and Sciences, according to the special regulations of each Division. The Divisions having the above-mentioned subjects in charge are the following: Semitic Languages and History, Ancient Languages, History and Political Science, Philosophy.

Recommendations for the degrees of Master of Arts and Doctor of Philosophy must proceed from the Faculty of Arts and Sciences, and must be conformed to the requirements maintained by that Faculty. For the degree of Ph.D. at least two years of specially approved and directed advanced study, one of which must be spent at Harvard University, are required of students already qualified for candidacy for this degree.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

Students in the Divinity School may compete for the Dante, Toppan, and Sumner Prizes of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *March 31*.

The income of the funds named below is assigned for beneficiary purposes upon recommendation of the Faculty.

1. The following funds held by the President and Fellows of Harvard College: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

The CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., two with an income of one hundred and twenty dollars each.

The SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, four with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

The BEQUEST OF ABNER W. BUTTRICK, Esq., of Lowell, the income of which is awarded by the President and Fellows "to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel." The annual income of this bequest is five hundred and seventy-five dollars.

The income of the WILLIAM POMROY FUND, amounting to about forty-five dollars.

2. The CHARITY OF EDWARD HOPKINS. From a portion of the income of this fund, held by a board of Trustees, scholarships are awarded to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University.

3. The WILLIAMS FUND held by The Society for Promoting Theological Education. According to the terms of the bequest, the income is to be given to "such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance"; and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." The income of the Williams Fund amounts to about four thousand dollars.

From the income of the above funds fellowships and scholarships are awarded as follows: —

1. WILLIAMS FELLOWSHIPS. At present two resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

2. **SIX HOPKINS SCHOLARSHIPS.** The value of these scholarships depends on the income of the fund in each year, but may be estimated at about two hundred and seventy-five dollars.

3. Scholarships made by combining the income of the several funds held by the President and Fellows and the Williams Fund in awards dependent upon grades attained. The amounts given are usually two hundred, two hundred and fifty, or three hundred dollars. In the last five years there have been annually so granted on an average seven scholarships of two hundred dollars or less, and four scholarships of two hundred and fifty dollars or more.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students not doing full work the fee will vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. A student who joins the Divinity School after the beginning of the academic year will be charged for instruction from the beginning of the third in which he joins. One who leaves during the year will be charged for instruction only to the end of the third in which he leaves, if before that time he gives written notice of his withdrawal to the Secretary of the Faculty; otherwise he will be charged for instruction to the end of the third in which such written notice is given. But a Resident Graduate or Special Student doing less than full work must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. The first third begins at the beginning of the academic year and ends *December 31*. The second third begins January 1 and ends *March 31*. The last third begins April 1 and ends at *Commencement*. An examination fee of thirty dollars is charged Divinity students taking the degree of Ph.D. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or of Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, or by a surety company duly qualified to do business in Massachusetts, as security for the payment of his dues

to the University; or he may deposit with the Bursar *two hundred dollars* in money or in United States bonds, for the same purpose; or he may deposit *fifty dollars* as security, and pay his tuition fees in advance as follows: — one third on or before *October 1*, one third on or before *January 1*, and one third on or before *April 1*. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or deposit *fifty dollars* as security, pay his tuition fees in advance as above, pay in advance the full year's rent of any room that may be assigned him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security is returnable after the issue of the second term bill, one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

Term bills are issued on February 1 and one week before Commencement, and must be paid on or before *February 21* and *October 10*, respectively, but the second bills of candidates for degrees must be paid at least *one day before Commencement*. The first bill, issued February 1, will contain two thirds, and the second bill will contain one third, of the annual charges. When a student severs his connection with the School, his whole bill becomes payable at once.

The average expenses of a student for the year are: —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	114.00
For fuel and light	15.00
	<u>\$339.00</u>

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here is expected not to exceed \$4.15 a week. The membership is limited, and application should be made before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall board is furnished *à la carte*, at a cost which averages about \$3.00 a week. Application should be made early to the Secretary of the Randall Hall Association.

Divinity Hall, the dormitory of the Divinity School, contains 42 rooms. These rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day a list of the rooms not previously engaged will be posted at the Bursar's office, and applications may be made to him. The Dean of the Divinity School, however, reserves the right of discriminating between applications as the interests of the School may in his judgment dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonier; study table; chairs; book shelves; rug. The price includes the use of the furniture.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$40.	No. 10.	\$65.	No. 18.
\$45.	" 5.	\$70.	" 35, 36.
\$50.	" 2, 3, 14.	\$75.	" 41.
\$55.	" 1, 13.	\$80.	" 15, 17, 19, 23, 25, 29,
\$60.	" 20.		31, 33, 37, 39.

FURNISHED ROOMS

\$50.	No. 6.	\$75.	No. 26, 32, 40, 42.
\$55.	" 4, 9, 12.	\$80.	" 21, 22.
\$60.	" 11.	\$85.	" 16, 27, 30.
\$70.	" 7, 8, 24, 34, 38.		

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas

recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Room 1, Divinity Library, on October 1, 1903, between 10 and 1.

The Secretary of the Faculty is at the Library daily from 9 to 1.

Further information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1903-04.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Testament 2.	Church Hist. 2a ¹ , 2b ² . Homiletics 1.	New Testament 2.	Church Hist. 2a ¹ , 2b ² . Homiletics 1..	New Testament 2.	
10-11	Old Testament 1.	Old Testament 7. Old Testament 8. Ethics 1.	Old Testament 1. Homiletics 3 ² . Homiletics 4 ¹ .	Old Testament 7. Old Testament 8. Ethics 1.	Old Testament 1. Homiletics 3 ² . Homiletics 4 ¹ .	Ethics 1.
11-12		Old Testament 4. Church History 1.		Old Testament 4. Church History 1.		Old Testament 4. Church History 1.
12-1	New Testament 3. Theology 6.	New Testament 14 ¹ . Church History 4 ² . Homiletics 5 ¹ , 6 ² .	New Testament 3. Theology 6.	New Testament 14 ¹ . Church History 4 ² . Homiletics 5 ¹ , 6 ² .	New Testament 3. Theology 6.	New Testament 14 ¹ . Church History 4 ² .
1.30-2.30						
2.30-3.30	Old Testament 6. Hist. of Religions 2.	Old Testament 5.	Hist. of Religions 2.	Old Testament 5.	Hist. of Religions 2.	
3.30-4.30	Old Testament 6. Homiletics 2.	Old Testament 2. Theology 3 ² , 4 ¹ .				
4.30-5.30		Theology 3 ² , 4 ¹ .				

¹ First half-year.

² Second half-year.

THE UNIVERSITY PUBLICATIONS

*[Entered at the Post-office, Boston, Mass., as Second Class mail matter, April 8, 1901.
Act of July 16, 1894.]*

**Issued twice a month from September to April inclusive, and
six times a month from May to August inclusive.**

These publications include :—

The Annual Reports of the President and of the Treasurer

The Annual University Catalogue

The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

THE UNIVERSITY PUBLICATIONS

NEW SERIES, No. 121

Harvard University

THE
DIVINITY SCHOOL

1904-05



CAMBRIDGE, MASS.

Published by Harvard University

APRIL 6, 1904

ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1904-05



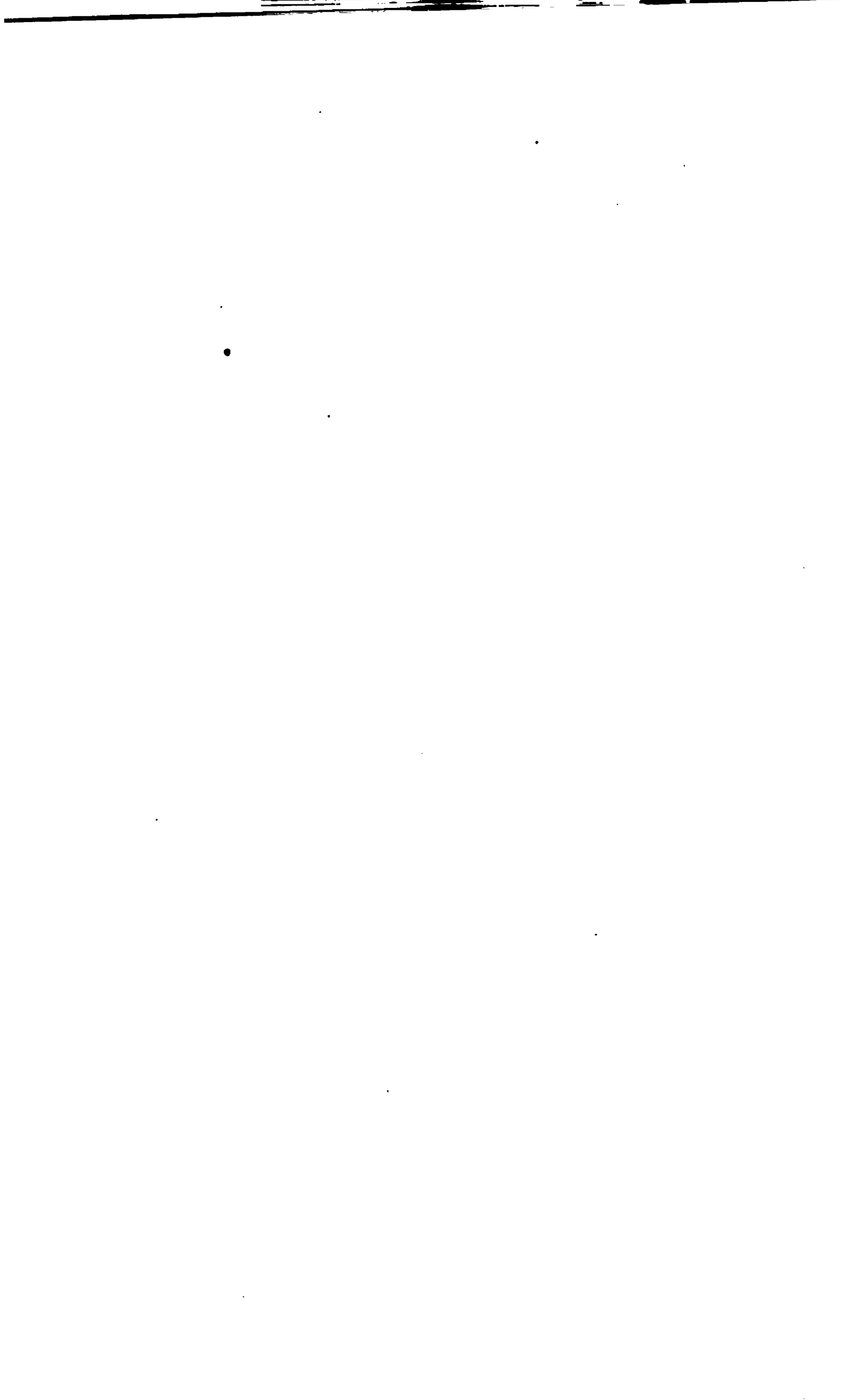
CAMBRIDGE
Published by the University
1904

ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1904-05



CAMBRIDGE
Published by the University
1904



THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, A.M., LL.D., PRESIDENT.

FRANCIS GREENWOOD PEABODY, A.M., D.D., DEAN, and *Plummer Professor of Christian Morals.*

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages.*

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History.*

GEORGE FOOT MOORE, A.M., D.D., *Professor of Theology.*

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity, and Curator of the Semitic Museum.*

EDWARD CALDWELL MOORE, Ph.D., D.D., *Parkman Professor of Theology.*

EDWARD HALE, A.B., S.T.B., *Assistant Professor of Homiletics.*

WILLIAM WALLACE FENN, A.M., S.T.B., *Bussey Professor of Theology.*

JAMES HARDY ROPES, A.B., S.T.B., *Bussey Professor of New Testament Criticism and Interpretation, and Dexter Lecturer on Biblical Literature.*

HENRY HARRISON HAYNES, Ph.D., S.T.B., *Instructor in Semitic Languages.*

IRVAH LESTER WINTER, A.B., *Asst. Professor of Elocution.*

BERTEL GLIDDEN WILLARD, A.B., *Instructor in Elocution.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. THE DIVINITY SCHOOL is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School paying the full fee. Over three hundred such courses of instruction were given in 1903-04 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. THE DIVINITY SCHOOL accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 7). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. THE DIVINITY SCHOOL is an undenominational school of theology. The constitution of the Divinity School prescribes that:

“every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students.” In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

Of students who have left the School within the last ten years, there are ordained ministers belonging to the following denominations : —

	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903
Unitarian Congregat'nal	6	11	7	6	11	7	8	4	9	7
Trinitarian	6	7	8	4	4	1	2	3	2	1
Methodist Episcopal	3	1	3	..	3	..	2	..	2	2
Presbyterian	1	..	2	2	1	..	2	1	..	1
Protestant Episcopal	..	..	3	4	..	3	1	..	1	..
Baptist	..	2	1	1	..	2	1	2	2	..
Christian	..	1	..	..	..	..	..	..	..	..
Lutheran	..	..	..	..	..	..	..	..	1	..
Methodist Protestant	..	..	..	..	..	..	..	..	..	..
Disciples	..	4	..	..	..	1	1	..	..	1
Dutch Reformed	..	..	..	1	..	..	..	..	..	..
New Church	..	..	..	..	..	1	..	..	..	..
Free Baptist	..	..	..	..	..	..	..	1	..	..
Universalist	..	..	..	..	..	..	..	..	1	..

4. While THE DIVINITY SCHOOL provides a systematic three years' course of theological study for the degree of Bachelor of Divinity, it also offers special advantages to graduates of Theological Schools and other qualified students who may wish to undertake special courses of professional study. In the academic year 1903-04 there were among the students of the School graduates of the following theological seminaries: College of the Bible, Ky.; Boston University; Concordia; Crozer; Episcopal School, Cambridge; Harvard; Kwansei-Gakuin; Newton; Nisky Moravian; Oberlin; Reformed, Lancaster, Pa.; Union; Yale.

5. The experience of the last few years appears to indicate that ministers in active service feel the need of further equipment for their work, and are inclined to force themselves to systematic study by committing themselves to a definite academic task. The registration of students in the Divinity School for the year 1903-04

contains the names of nine non-resident students of this class, as follows : —

Baptist	3	Protestant Episcopal	1
Lutheran	1	Trinitarian Congregational	2
Methodist Episcopal	1	Unitarian Congregational	1

In arranging courses of instruction for the year 1904-05 the Faculty of the School have had in mind the convenience of such non-resident students, and have increased the number of courses offered in the afternoon and evening, or in two-hour sessions, without diminishing the number of courses conforming to the University system of three sessions on alternate days.

6. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers and a Friday evening service with sermon are conducted by students and officers of the School. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All Candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as

a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses, according to the estimated amount of work in each, and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses, unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Théology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

There are also added to the list of courses offered by the Faculty of Divinity the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

INTRODUCTION TO THE STUDY OF THEOLOGY

Eight lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of theological study, their relations to other departments of learning, and their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

1. Hebrew. — Davidson's *Introductory Hebrew Grammar*. Explanation of parts of Genesis and of the Book of Psalms. *Mon., Wed., Fri., at 10.* Professor LYON.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid.

Text-books: Davidson's *Introductory Hebrew Grammar*; Hahn's *Hebrew Bible*; Baer and Delitzsch's *Genesis and Psalms*, Leipzig, Tauchnitz, M. 1.20 to 1.50 a part; *Hebrew Lexicon*.

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 3.30.* Professor TOY.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the Prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Textual criticism is studied mainly by comparison of the Hebrew with the Septuagint. In connection with each book attention

is directed to its literary style, its social, philosophical, and religious views, and to questions of date and authorship. Each student does private reading in Hebrew and writes a thesis.

Text-books: *Bible and Lexicon*; Gesenius's *Grammar*; Driver's *Use of the Tenses in Hebrew*, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.; Buhl's *Canon and Text of the Old Testament*, Edinburgh, 1892, c. \$2.00, or the German ed., c. \$1.25.

Reference-books: Grammars and lexicons, texts of versions, the collections of manuscript-readings by Kennicott, De' Rossi, and Holmes and Parsons, and commentaries.

3 *hf.* Jewish Aramaic. — Marti's *Biblisch-Aramäische Grammatik*. Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course. Wed., at 11.* Dr. HAYNES.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The reading consists of selections from the works named.

Text-books: Ezra and Daniel, in the edition of Baer and Delitzsch; selections from the *Targum of Onkelos*; Marti's *Grammatik des Biblisch-Aramäischen*; Dalman's *Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch*, Frankfurt, 1901.

[3a *hf.* Classical Aramaic (Syriac). *Half-course. Once a week.*]

Omitted in 1904–05.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for text-criticism, since the Syriac is one of the earliest Biblical versions, and to the student of ecclesiastical history and of general Eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, and from Brockelmann.

Text-books: Brockelmann's *Syrische Grammatik*; Syriac New Testament; J. Brun's *Dictionarium Syriaco-Latinum*, Beirut, 1895.

Reference-books: Nöldeke's *Syrische Grammatik*, ed. 2, Leipzig, C. H. Tauchnitz, 1898, c. M. 12.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. *Tu., Th., and (at the pleasure of the instructor) Sat., at 11.* Professor LYON.

The time covered by this course includes the whole of Israel's national life: the rise of the monarchy, the disruption of the state, the internal

feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the formation of a theocratic state, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, the reign of Herod, and the rule of the Roman procurators. Special attention is paid to the growth of political and social institutions.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains. Two theses are prepared by each member of the class. Parallel reading is assigned in Henry P. Smith's *Old Testament History*.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, and Schürer.

5. History of pre-Christian Hebrew Literature. *Tu., Th., at 2.30.*
Professor G. F. MOORE.

A general survey of the extant remains of Hebrew literature and of the collection in which it has been transmitted to us is followed by an investigation of the several writings, with especial reference to their age, authorship, sources, historical value, and their place in the literary and religious development. The course thus deals chiefly with the critical questions which meet the student of the history of Israel or of its religion, though not to the exclusion of the more properly literary aspects of the subject.

6. History of the Hebrew Religion, with comparison of other Semitic religions. *Mon., 2.30-4.30.* Professor TOR.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the rise of Christianity. The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets, and the growth of religious institutions; nomism and the passage of the nation into a church; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, and Schultz's *Old Testament Theology*, with references to other works.

For this course a knowledge of Courses 4 and 5, or their equivalent, is desirable.

7. Assyrian. *Tu., Th., at 10.* Dr. HAYNES.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. To begin this study an acquaintance with some other Semitic language is necessary.

The reading begins with transliterated texts whereby the student acquires some knowledge of grammar and vocabulary before making much progress with the syllabary. This knowledge greatly facilitates the acquisition of the written characters. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Lyon's *Assyrian Manual*, Scribner's, New York, 1892, \$4.00; Delitzsch's *Assyrische Lesestücke*, ed. 4, Leipzig, 1900, M. 18; Delitzsch's *Assyrian Grammar*, Reuther & Reichard, Berlin, M. 9.

8. Assyrian (second course). *Tu., Th., at 10.* Professor LYON.

Extensive reading in *The Cuneiform Inscriptions of Western Asia*, the *Assyrian Letters*, and *The Laws of Hammurabi*. Practice in copying and deciphering originals in the Semitic Museum.

Text-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4.

Reference-books: *The Cuneiform Inscriptions of Western Asia*, 5 vols., London, 1861-84; Harper's *Assyrian and Babylonian Letters*; *Mémoires de la Délégation en Perse*, vol. iv; Brünnow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. There are essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

Allied Courses Offered by the Faculty of Arts and Sciences

History of Babylonia and Assyria (Semitic 6 *hf.*). *Sat., at 10.*
Professor LYON.

Arabic (Semitic 7). — Socin's *Grammar*, Brünnow's *Chrestomathy*.
Tu., Th., at 11. Dr. HAYNES.

• Arabic (Second Course) (Semitic 8). — Wright's *Grammar*. The
Moallakāt. Motenebbi. Ibn Haldun. The Korān. *Tu.,*
Th., at 3.30. Professor TOY.

Ethiopic (Semitic 9 *hf.*). — Praetorius's *Grammar*, with references
to Dillmann's *Grammar*. Dillmann's *Chrestomathy*. Enoch.
Once a week. Dr. HAYNES.

[Phoenician and Aramaic Inscriptions (Semitic 10 *hf.*). — Lidzbarski's
Nordsemitische Epigraphik. *Once a week.* Professor G. F.
MOORE.]

Omitted in 1904-05.

[History of the Spanish Califate (Semitic 14 *hf.*). — The Barbary
States. Moslems in Sicily. Lectures on the Literature.
The Korān. Professor TOY.]

Omitted in 1904-05.

History of the Bagdad Califate (Semitic 15 *hf.*). — Mohammedan-
ism in Egypt and India. Mohammedan Law. The Cru-
sades. Lectures on the Literature. The Korān. *Once a*
week. Professor TOY.

NEW TESTAMENT

2 ²*hf.* Introduction to the Study of the New Testament. — The teach-
ing of Jesus Christ, and the theological and ethical ideas of
the New Testament writers. *Half-course (second half-year).*
Mon., Wed., Fri., at 9. Professor ROPES.

This course aims to give in outline a general view of the teaching of
Jesus Christ and of the salient points in the theology and ethics of the New
Testament writers. The student will be expected to familiarize himself
with the contents of the New Testament, and there will be regular re-
quired reading and frequent written papers. Continuous reading of the
Greek text will not be required.

NOTE.—To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation. For students unacquainted with Greek, the Faculty of Arts and Sciences provides

Course for Beginners (Greek *G*). *Tu., Th., Sat., at 12.* Dr. CHASE.

This course is not counted for the degree of S. T. B.

[3. The Gospels of Matthew, Mark, and Luke. *Mon., Wed., Fri., at 12.* Professor ROPES.]

Omitted in 1904–05.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

[6 ¹*hf*. The Gospel and Epistles of John.—Selected portions. *Half-course (first half-year).* *Twice a week.* Professor ROPES.]

Omitted in 1904–05.

7 ²*hf*. The Apostolic Age.—Study of the Acts of the Apostles. *Half-course (second half-year).* *Three times a week.* Professor ROPES.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be used directly for the history of the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts, and an attempt made to gain a general view of the events and tendencies of the period.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek Testament is necessary for this course.

8 ²*hf*. The Epistles of Paul.—Selected portions. *Half-course (second half-year).* *Three times a week.* Professor ROPES.

Proficiency in the use of the Greek New Testament is necessary for this course.

In 1904–05, Romans and I Corinthians will be read.

[13. The Apocalyptic Literature, with special study of the Revelation of John. *Twice a week.* Professor ROPES.]

Omitted in 1904-05.

This course will aim to give a view of the rise, development, and significance of this important group of Jewish writings. All the extant apocalypses down to 100 A.D. will be discussed, together with the Testaments of the Twelve Patriarchs and the Psalms of Solomon. Special attention will be paid to the Books of Enoch, the Assumption of Moses, the Apocalypse of Baruch, and Fourth Esdras. The second half-year will be mainly occupied with the Revelation of John: the recent theories as to the composition of the book and the various methods of interpreting it will be discussed, and an endeavor made to apply principles of interpretation elicited in the first half-year's study of earlier and contemporary apocalypses.

15¹/₂h. The Theological Method of Jesus and Paul. *Half-course (first half-year).* Tu., Th., at 10. Professor FENN.

20. Advanced study and research. Professor ROPES will in the second half-year arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Allied Courses

Attention is called to the following Courses, offered by the Faculty of Arts and Sciences and of importance for persons intending to become professional students of the New Testament.

Plato (Republic); Aristotle (Ethics, Books I-IV and X) (Greek 8).
Tu., Th., Sat., at 9. Professors GOODWIN and J. H. WRIGHT.

Greek Philosophy, with special reference to Plato (Philosophy 12).—Lectures, prescribed reading, and theses. Mon., Wed., Fri., at 10. Dr. PERRY.

[Proseminary. — Introduction to the methods of Criticism and Research, with special reference to the textual criticism and interpretation of Classical Authors (Classical Philology 25). Lectures and exercises. Wed., Fri., at 4.30. Asst. Professor CLIFFORD H. MOORE.]

Omitted in 1904-05.

History of Rome to the reign of Diocletian (History 3). Mon., Wed., Fri., at 12. Professor HASKINS.

The Reigns of Claudius and Nero. — Suetonius (Lives) and Tacitus (Annals XI–XVI). (Classical Philology 56^{1hf.}) *Half-course (first half-year)*. Tu., Th., Sat., at 9. Professor HOWARD.

History of Latin Greek Literature (the Alexandrine and Roman periods). (Classical Philology 42.) Tu., Th., and (at the pleasure of the instructor) Sat., at 12. Professor WEIR SMYTH.

CHURCH HISTORY

1. General Church History to the End of the Seventeenth Century. Tu., Th., Sat., at 11. Professor EMERTON.

Course 1 will be given each year. It is intended primarily for students who expect to take but one course in Church History and also to serve as a basis for the more detailed study of the several periods. A knowledge of general European history will be presumed. In the instruction especial attention will be given to the development of the Church as an institution, its relation to the State and to Society. The history of thought as embodied in the doctrinal controversies and in the creeds resulting from them will be dwelt upon only in so far as is necessary to explain the growth of institutions. No text-book will be prescribed, but the student will be expected to follow the lectures in some such manual as Kurtz's, Möller's or Fisher's Church History, and to do extended reading in the more detailed books reserved in the libraries at the Divinity School and at Gore Hall. Written work in the form of theses or shorter reports may be required at the discretion of the instructor.

- [2a^{1hf.} The Formation of the Catholic Church. *Half-course (first half-year)*. Tu., Th., at 9. Professor EMERTON.]

Omitted in 1904–05.

Course 2 is a detailed examination of the formative period of the Church on the side of its organization, its system of government and administration. The several theories of early church history, the democratic, the episcopal, the papal, will be studied, and the final outcome in the East and in the West will be treated as the result of a conflict among these theories, determined by the special conditions of social order in each case.

- [2b^{2hf.} The Roman Papacy and the Holy Roman Empire in the Middle Ages. *Half-course (second half-year)*. Tu., Th., at 9. Professor EMERTON.]

Omitted in 1904–05.

In this course the attempt is made to show the development of the papal system in connection with the institutions peculiar to mediaeval society, the feudal system, the scholastic philosophy, the principle of asceticism, the working of the customary law of the Germanic peoples, the reaction upon it of the Roman Law and the consequent fixing of the Canon Law. The instruction will be by lectures and extended reading, with occasional written work.

3. The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent (1350 to 1563). *Tu., Th., Sat., at 9.* Professor EMERTON.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4 ²hf. The Church since the Reformation. *Half-course (second half-year).* *Mon., Wed., Fri., at 11.* Professor E. C. MOORE.

This course will deal mainly with the history of Protestant Christendom, but space will be given for the treatment of the Counter-Reformation and of the present situation in the Catholic Church. For the present year it is designed to study chiefly the history of Protestantism in Europe, and the beginnings of Christianity in this country. Later it is planned to treat the rise of the most important of the Protestant denominations and the history of the Church in America. In the treatment of the nineteenth century the history of Missions will have prominent place.

[5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1904-05.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is

made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general movement of Church History will be presumed, and it will generally be found advisable to take this course at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

6 *hf.* Selected Topics from the Canon Law. *Half-course. Once a fortnight.* Professor EMERTON.

The work of the year begins with a study of the history and composition of the Canon Law and some practice in referring to the text of the *Corpus juris canonici*. Topics are then assigned, which the students pursue by themselves, reporting their progress at the meetings of the class.

7 ¹*hf.* History of Christian Literature until the Time of Augustine. *Half-course (first half-year). Mon., Wed., Fri., at 11.* Professor E. C. MOORE.

The purpose of this course is to deal with the body of literature, including the canonical Scriptures of the New Testament, which was produced by the Christian movement in the first four centuries. The relation of this literature to the Jewish spirit, and as well to classical forms and Hellenic influences, will be considered, as also the development of the literary type characteristic of the church fathers. The gradual separation from the rest of this literature of that part which was subsequently known as the New Testament will be treated of, with the causes and consequences of that separation.

20. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists:

(1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

In Courses 6 and 20 a ready knowledge of Latin, German, and French is essential.

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

HISTORY OF RELIGIONS

[1¹*hf*. Introduction to the Study of Religions. *Half-course (first half-year)*. *Twice a week*. Professor G. F. MOORE.]

Omitted in 1904-05.

After a sketch of the history of the subject, the course takes up the phenomena of the lower religions, showing their connection with primitive notions of nature and with the social organization; discusses theories of the genesis and evolution of religion; factors in the development of religion, and its main stages; classification of religions and comparison of the principal types. Attention is then directed to the nature of the religious sentiment; the origin of religious conceptions, and the changes which they undergo; their correspondence to conceptions of the universe; the fundamental problems of the philosophy of religion.

This course, though complete in itself, is intended to prepare the way for more advanced study of the history of religions and the philosophy of religion.

**2. History of Religions in Outline. *Mon., Wed., Fri., at 2.30.*
Professor G. F. MOORE.**

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion. The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses. There will ordinarily be two lectures a week, with a third hour for conferences.

History of Religions 1 may be taken with advantage as an introduction to this course, but is not a necessary preliminary to it.

Attention is called to the two allied courses offered by the Faculty of Divinity, Old Testament 6, on the History of the Hebrew Religion, and New Testament 2, on New Testament Theology, and to the following courses offered by the Faculty of Arts and Sciences:—

Science of Religion (Philosophy 7 *hf.*) *Fri., at 11.* Dr. WOODS.

[The Religions of India (Indic Philology 8 *hf.*). *Sat., at 12.*
Professor LANMAN.]

Omitted in 1904–05; to be given in 1905–06.

The Philosophical Systems of India (Philosophy 18). *Tu., Th.,
Sat., at 12.* Dr. WOODS.

[Germanic and Celtic Religions (History of Religions 3 ²*hf.*). *Three
times a week.* Professor KITTREDGE and Asst. Professor
F. N. ROBINSON.]

Omitted in 1904–05.

[Germanic Mythology (German 16 ¹*hf.*). *Mon., Wed., Fri., at 11.*
Professor KITTREDGE.]

Omitted in 1904–05.

History of Babylonia and Assyria (Semitic 6 *hf.*). *Sat., at 10.*
Professor LYON.

See also Philosophy 3, 4, 9, and 12.

THEOLOGY

- 1 ¹*hf.* Theism. *Half-course (first half-year).* Mon., Wed., Fri., at 11. Professor FENN.

The work of the course consists of two lectures a week and one hour (Friday) of conference upon collateral reading.

- 2 ²*hf.* Outlines of Systematic Theology. *Half-course (second half-year).* Mon., Wed., Fri., at 11. Professor FENN.

This course considers (1) The Nature and Method of Revelation, (2) The Theological Interpretation of Problems of Religious Experience. The courses Theology 1, New Testament 15, and Theology 2, form a logical sequence, and, although any one course may be taken without reference to the others, they are recommended for successive years in the order named.

- 3 ¹*hf.* New England Theology. *Half-course (first half-year).* Tu., 3.30–5.30. Professor FENN.

The object of this course is to develop the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies.

- [4 ²*hf.* Typical Systems of Christian Theology. *Half-course (second half-year).* Tu., 3.30–5.30. Professor FENN.]

Omitted in 1904–05.

In this course the works of at least two representative theologians will be carefully studied each year. For 1905–06 the subject will be Athanasius and Calvin.

- 5 ²*hf.* The History and Philosophy of Christian Mysticism. *Half-course (second half-year).* Tu., 3.30–5.30. Professor FENN.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

6. The History of Christian Thought since Kant, including a discussion of the present state and tendencies of theological thought. Mon., Wed., Fri., at 12. Professor E. C. MOORE.

With Kant begins the modern philosophical movement. Any present statement in Theology must take account of the scientific movement of the Nineteenth Century and its effect upon the ideas of God and the world. It must reckon also with the results of historical and literary criticism in the last half-century and of the comparative study of religions.

It will be affected by the change from the emphasis upon the individual, which was characteristic of earlier Protestantism, to the endeavor after social expression and the pursuit of social ends, which marks all the life and thought of our time. This course will endeavor to register, even if only in a fragmentary way, such changes as have already taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian Doctrine.

20. The Theology of Ritschl and of the Ritschlian School, upon the basis of the works of Ritschl, Herrmann, and Kaftan. *Wed.*, 4.30–5.30. Professor E. C. MOORE.

The course is conducted as a seminary and is designed for advanced students who are interested in present phases of theological discussion. Students choosing it should take also Theology 6 unless they have already taken either Theology 6 or its equivalent.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4). The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri.*, at 3.30. Professor PALMER.

Metaphysics (Philosophy 9). — The fundamental problems of Theoretical Philosophy. — The Nature of Reality; Monism and Pluralism; Freedom, Teleology, and Theism. *Tu., Th., Sat.*, at 11. Professors JAMES and ROYCE.

The Philosophy of Nature, with especial reference to Man's place in Nature (Philosophy 3). — The Fundamental Conceptions of Natural Science and their relation to Moral and Physical Truth. Lectures, prescribed reading, and theses. *Tu., Th., Sat.*, at 12. Dr. PERRY.

Ethical Seminary (Philosophy 20d). *Subject for the year:* The Ethics of German Idealism. *Th.*, 4–6. Professor PALMER.

ETHICS

1. **Introductory Course.** The Ethics of the Social Questions. — The modern social questions: Charity, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and required reading. *Tu., Th., Sat.*, at 10. Professor PEABODY, assisted by Dr. ROGERS.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing

with the same subjects by the emphasis laid on the moral aspects of the social situation and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Devine, *The Practice of Charity*, and from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading: J. A. Hobson, *The Social Problem*; Schäffle's *The Quintessence of Socialism*]; and the ethics of the drink question [required reading from Rowntree and Sherwell, *The Temperance Problem and Social Reform*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor; and an important feature of the course is the suggestion and direction of such personal investigations, and the provision to each student of special literature or opportunities for observation.

A special library of 700 carefully selected volumes is provided for the use of students in this course.

20. Ethical Seminary. *Subject for the year*: The Ethics of the New Testament. *Tu.*, 7.30–9.30 P.M. Professor PEABODY.

This course is designed for advanced students with a special interest in the relation of the Christian religion and church to the ethical problems of modern life. It is an examination of the teaching of the New Testament concerning personal and social duty. Each student presents two papers on aspects of the ethical teaching of the New Testament, and leads for two evenings the discussion of the Seminary. Students in this course should have taken Course 1, or its equivalent.

20b. Seminary in the Ethics of the Social Questions. Professor PEABODY.

Professor Peabody will direct the special research of competent students in the ethics of the social questions.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4). The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon.*, *Wed.*, *Fri.*, at 3.30. Professor PALMER.

Ethical Seminary (Philosophy 20d). *Subject for the year*: The Ethics of German Idealism. *Th.*, 4–6. Professor PALMER.

Principles of Sociology (Economics 3). Theories of Social Progress. *Mon., Wed., and (at the pleasure of the instructor) Fri., at 1.30.* Professor CARVER.

Methods of Social Reform (Economics 14b^{2hf}). — Socialism, Communism, the Single Tax, etc. *Half-course (second half-year). Tu., Th., at 1.30.* Professor CARVER.

Problems of Labor (Economics 9a^{1hf}). *Half-course (first half-year). Tu., Th., and (at the pleasure of the instructor) Sat., at 1.30.* Professor RIPLEY.

Economics of Corporations (Economics 9b^{2hf}). *Half-course (second half-year). Tu., Th., and (at the pleasure of the instructor) Sat., at 10.* Professor RIPLEY.

HOMILETICS AND PASTORAL CARE

1 hf. The Structure and Analysis of Sermons. *Half-course. First half-year, Tu., Th., at 9; second half-year, Th., at 9.* Asst. Professor HALE.

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of several instructors. Course 1 deals in the first half-year with the forms and method of sermon-writing, the critical study of masterpieces, and the construction of plans of original work; in the second half-year each student writes four sermons which are criticised in the class or privately by the instructor.

2. Each student prepares eight sermons during the year, of which some are preached before the class and criticised by students and instructor [in Appleton Chapel, *twice a week*], and the rest are criticised by the instructor privately. Students in this course should already have taken Homiletics 1 or its equivalent. The course may be taken a second time as a half-course. Professors PEABODY, E. C. MOORE, and FENN, and Asst. Professor HALE.

3^{2hf}. The Minister as Pastor, and the Direction of Church Activities. *Half-course (second half-year). Wed., Fri., at 10.* Asst. Professor HALE.

This course considers the life of the minister in his pastoral relations, together with the conduct of Sunday-schools, guilds and clubs, and the administration of charities; the discussion of ways and means is included. Collateral reading, written reports, and critiques are required.

[4 ¹/₂ hf. The Minister as Preacher, and the History of Christian Preaching. *Half-course (first half-year)*. Wed., Fri., at 10. Professor PEABODY.]

Omitted in 1904-05.

This course examines the conduct of worship, the forms of preaching, and the characteristics of certain selected preachers, from Chrysostom to Brooks. Each student presents to the class a special study of one preacher.

5 ¹/₂ hf. The Homiletical Use of the Bible. *Half-course (first half-year)*. Tu., Th., at 12. Asst. Professor HALE.

In this course the class will study how to use the writings of the Old and New Testaments most truthfully and effectively in preaching. Sermons by different preachers of distinction in which the same text or passage has been used will be compared, and original outlines or briefs for sermons will be discussed.

20. Homiletical Seminary. Th., 7.30-9.30 P.M. (Not counted for a degree.) Asst. Professor HALE.

The purpose of this course is to give to students who have already had experience in preaching an opportunity for consultation as to the best methods for making their sermons more effective. Sermons by the members of the class will be submitted for discussion, and comparison will be made with sermons from the same texts or on similar topics by other preachers. Attention will be given to the treatment of passages from the Old and New Testament as illustrated in the sermons submitted, and such questions of duty or expediency as may arise in connection with special problems of the parish or the community will also be considered.

ELOCUTION

1. Voice Training, and the Elements of Form in Speaking. In classes of three or four. Preparatory to Course 2. *Once a week*. (Not counted for a degree.) Mr. WILLARD.

2 hf. Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course*. *Twice a week*. Asst. Professor WINTER.

Course 1 must precede Course 2; or, in the case of students properly qualified, may be taken simultaneously with Course 2. Permission to take Course 2 without Course 1 will require the special consent of the instructor.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week day except Friday.

Worship and Preaching, on Fridays after November 1, conducted by students, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

The fifth session of the Summer School of Theology was held from July 7 to July 23, 1903, and was devoted to the subject of Principles of Education in the Work of the Church. The School was in charge of the following committee of the Faculty: Professors PEABODY, E. C. MOORE, and FENN, Assistant Professor HALE, and Mr. MORISON. The School was open to men and women. The fee was \$15.

The lecturers were, from Harvard University: Professors PEABODY, EMERTON, G. F. MOORE, and E. C. MOORE, Assistant Professors HALE and ROPES; and, from elsewhere, the following persons: —

FRANCIS A. CHRISTIE, A.B., *James Freeman Clarke Professor of Church History and the Biblical Theology of the New Testament, Meadville Theological School.*

GEORGE A. COE, Ph.D., *John Evans Professor of Moral and Intellectual Philosophy, Northwestern University.*

SAMUEL M. CROTHERS, D.D., *Minister of the First Parish, Cambridge.*

GEORGE B. FOSTER, A.M., *Professor of Systematic Theology, University of Chicago.*

HERMAN H. HORNE, Ph.D., *Assistant Professor of Philosophy and Pedagogy, Dartmouth College.*

The attendance of the Summer School of Theology for the five years of its existence has been as follows: —

Years.	Subjects for the Year.	Men.	Women.	Total.
1899 . .	Old Testament, Church History, Theology . .	96	9	105
1900 . .	New Test., History of Religions, Homiletics .	52	2	54
1901 . .	The Relation of Ministers to Social Questions .	84	5	89
1902 . .	Current Problems in Theology	74	4	78
1903 . .	Principles of Education in the Work of the Church	54	4	58

The attendance of ordained ministers has been as follows: —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.	Christian Connection.	German Reformed.	Moravian.
1899	27	17	16	14	5	3	..	..	..	..	..	..	..
1900	17	6	3	14	6	..	3	3	..	..	..	..	..
1901	28	12	11	14	5	2	..	10	1	1	..	..	..
1902	28	7	15	3	5	1	1	8	1	1	..	..	..
1903	21	4	10	5	..	5	3	1	1	..	1	1	1

The geographical representation of students of the Summer School in 1903 was as follows: —

Arkansas	1	Montana	1
British West Indies	1	New Hampshire	3
Illinois	1	New Jersey	2
Indiana	3	New York	5
Iowa	6	North Carolina	1
Japan	1	Ohio	3
Maine	5	Quebec	1
Massachusetts	22	Vermont	2

The Summer School of 1904 will be held July 5–21. A special pamphlet describing the programme of this session will be sent to any address by the Secretary of the Divinity Faculty.

THE LIBRARY

The School has a theological library consisting of about 33,200 volumes and 8,900 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, not yet complete, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 600,000 volumes and is rich in theological literature. The author catalogue of the Divinity School Library includes all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of MASTER OF ARTS, after pursuing for one year at the School a course of theological study accepted by the Administrative Board of the Graduate School of the University as suitable and sufficient for the purpose, and passing with high credit an examination on the same. Work counted for this degree cannot be counted for the degree of Bachelor of Divinity.

Students in the Divinity School who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of DOCTOR OF PHILOSOPHY after pursuing studies belonging to some one of the following fields: Semitic studies, Biblical and Patristic Greek, Church History, Theology, Sociology.

The examinations for the degree of Ph.D. are conducted by the appropriate Divisions of the Faculty of Arts and Sciences, according to the special regulations of each Division. The Divisions having the above-mentioned subjects in charge are the following: Semitic Languages and History, Ancient Languages, History and Political Science, Philosophy.

Recommendations for the degrees of Master of Arts and Doctor of Philosophy must proceed from the Faculty of Arts and Sciences, and must be conformed to the requirements maintained by that Faculty. For the degree of Ph.D. at least two years of specially approved and directed advanced study, one of which must be spent at Harvard University, are required of students already qualified for candidacy for this degree.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

Students in the Divinity School may compete for the Dante, Toppan, and Sumner Prizes of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *March 31*. Applications received after that date for scholarships not previously assigned will be considered and acted on as promptly as possible.

The income of the funds named below is assigned for beneficiary purposes upon recommendation of the Faculty.

1. The following funds held by the President and Fellows of Harvard College: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

The CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., two with an income of one hundred and twenty dollars each.

The SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, four with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

The BEQUEST OF ABNER W. BUTTRICK, Esq., of Lowell, the income of which is awarded by the President and Fellows “to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel.” The annual income of this bequest is five hundred and seventy-five dollars.

The WILLIAM POMROY FUND, of which the income amounts to about forty-five dollars.

2. The fund held by the Trustees of the CHARITY OF EDWARD HOPKINS. From a portion of the income of this fund scholarships are awarded to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University.

3. The WILLIAMS FUND held by The Society for Promoting Theological Education. According to the terms of the bequest, the income is to be given to “such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance”; and “no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant.” The income of the Williams Fund amounts to about four thousand dollars.

From the income of the above funds fellowships and scholarships are awarded as follows : —

1. **WILLIAMS FELLOWSHIPS.** At present two resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

2. **SIX HOPKINS SCHOLARSHIPS.** The value of these scholarships depends on the income of the fund in each year, but may be estimated at about two hundred and seventy-five dollars.

3. Scholarships made by combining the income of the several funds held by the President and Fellows and the Williams Fund in awards dependent upon grades attained. The amounts given are usually two hundred, two hundred and fifty, or three hundred dollars. In the last six years there have been annually so granted on an average eight scholarships of two hundred dollars or less, and four scholarships of two hundred and fifty dollars or more.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students taking less than three and a half courses the fee will vary according to the number of courses taken ; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. A student who joins the Divinity School after the beginning of the academic year will be charged for instruction from the beginning of the third in which he joins. One who leaves during the year will be charged for instruction only to the end of the third in which he leaves, if before that time he gives written notice of his withdrawal to the Secretary of the Faculty ; otherwise he will be charged for instruction to the end of the third in which such written notice is given. But a Resident Graduate or Special Student taking less than three and a half courses must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. The first third begins at the beginning of the academic year and ends *December 31*. The second third begins January 1 and ends *March 31*. The last third begins April 1 and ends at *Commencement*. An examination fee of thirty dollars is charged Divinity students

taking the degree of Ph.D. unless they have paid the full tuition fee of one hundred and fifty dollars for at least one year, as Graduate Students, in the University. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or of Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, or by a surety company duly qualified to do business in Massachusetts, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in United States bonds, for the same purpose; or he may deposit *fifty dollars* as security, and pay his tuition fees in advance as follows: — one third on or before *October 1*, one third on or before *January 1*, and one third on or before *April 1*. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or deposit *fifty dollars* as security, pay his tuition fees in advance as above, pay in advance the full year's rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security is returnable after the issue of the second term bill, one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

INFIRMARY FEE.

Beginning with the academic year 1904–05, a fee of four dollars a year will be charged to every student registered in the Divinity School, for the maintenance of the Stillman Infirmary; and, on the order of a physician, every such student will be given, in case of sickness, in return for this fee, a bed in a ward, board, and ordinary nursing, for a period not exceeding two weeks in any one academic year.

PAYMENT OF FEES

Each student who files a bond must pay his tuition-fee in advance to the Bursar, as follows: —

(1) On or before October 12, 1904, at 1 P.M., ninety dollars, or the whole of his fee for the year, if it does not exceed ninety dollars.

(2) On or before February 11, 1905, at 1 P.M., the remainder of his fee for the year.

No bill is issued, in advance, for the tuition-fee; but a receipt is given at the time of payment.

Term-bills, for dues other than tuition-fees, will be issued as follows: —

The first term-bill will be issued January 23, 1905, and must be paid on or before February 11, 1905. This bill will include such charges as the following: Two-thirds of the year's charges for the use of a College room; fees for laboratory courses which begin in the first half-year; Stillman Infirmary fee; locker fees; such incidental charges as can then be determined; charges for gas, and for board at the Harvard Dining Association and the Randall Hall Association made up to as late a date as practicable.

The second term-bill will be issued one week before Commencement, and will contain the charges not included in the first bill. The second term-bill must be paid by all candidates for degrees at least one day before Commencement; and, by all other students, on or before July 25, 1905.

When a student's connection with the University is severed, all charges against him must be paid at once.

Each student whose dues to the University remain unpaid on the day fixed for their payment is required at once to cease attending lectures or recitations, using the libraries, laboratories, gymnasium, athletic grounds or buildings, boarding at the Harvard Dining Association or at the Randall Hall Association, and making use of any other privileges as a student, until his financial relations with the University have been arranged satisfactorily to the Bursar. Failure to comply with this rule is deemed cause for final separation of the student from the University.

The average expenses of a student for a year are: —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	114.00
For Stillman Infirmary . . .	4.00
For fuel and light	15.00
	<hr/>
	\$343.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here is

expected not to exceed \$4.25 a week. The membership is limited, and application should be made before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall board is furnished *à la carte*, at a cost which averages about \$3.00 a week. Application should be made early to the Secretary of the Randall Hall Association.

Divinity Hall, the dormitory of the Divinity School, contains 41 rooms. These rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day a list of the rooms not previously engaged will be posted at the Bursar's office, and applications may be made to him. The Dean of the Divinity School, however, reserves the right of discriminating between applications as the interests of the School may in his judgment dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonier; study table; chairs; book shelves; rug. The price includes the use of the furniture.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$45.	No. 10.	\$70.	No. 18, 28.
\$50.	" 5.	\$75.	" 35.
\$55.	" 2, 3, 14.	\$80.	" 41.
\$60.	" 1, 13.	\$85.	" 17, 19, 23, 25, 29,
\$65.	" 20.		31, 33, 37, 39.

FURNISHED ROOMS

\$55.	No. 6.	\$80.	No. 26, 32, 40, 42.
\$60.	" 4, 9, 12.	\$85.	" 21, 36.
\$65.	" 11.	\$90.	" 16, 27, 30.
\$75.	" 7, 8, 24, 34, 38.		

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Room 1, Divinity Library, on September 29, 1904, between 10 and 1.

The Secretary of the Faculty is at the Library daily from 9 to 1.

Further information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1904-05.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Testament 2 ^a .	Church History 3. Homiletics 1.	New Testament 2 ^a .	Church History 3. Homiletics 1.	New Testament 2 ^a .	Church History 3.
10-11	Old Testament 1.	Old Testament 7. Old Testament 8. New Testament 15 ¹ . Ethics 1.	Old Testament 1. Homiletics 3 ^a .	Old Testament 7. Old Testament 8. New Testament 15 ¹ . Ethics 1.	Old Testament 1. Homiletics 3 ^a .	Ethics 1.
11-12	Church Hist. 7 ¹ , 4 ² . Theology 1 ¹ , 2 ^a .	Old Testament 4. Church History 1.	Old Testament 3. Church Hist. 7 ¹ , 4 ² . Theology 1 ¹ , 2 ^a .	Old Testament 4. Church History 1.	Church Hist. 7 ¹ , 4 ² . Theology 1 ¹ , 2 ^a .	[Old Testament 4.] Church History 1.
12-1	Theology 5.	Homiletics 5 ¹ .	Theology 5.	Homiletics 5 ¹ .	Theology 5.	
1.30-2.30						
2.30-3.30	Old Testament 5. Hist. of Religions 2. Homiletics 2.	Old Testament 5.	Hist. of Religions 2.	Old Testament 5.	Hist. of Religions 2.	
3.30-4.30	Old Testament 6.	Old Testament 2. Theology 3 ¹ , 5 ^a .		Old Testament 2.		
4.30-5.30		Theology 3 ¹ , 5 ^a .	Theology 20.			

¹ First half-year.

² Second half-year.

THE DIVINITY SCHOOL.

RESIDENT GRADUATES.

NAME.	HOME RESIDENCE.	PRESENT ADDRESS.
Blodgett, Francis Branch, A.B. (<i>Hobart Coll.</i>) 1899, S.T.B. (<i>Epis. Theol. School, Cambridge</i>) 1902, S.T.B. (<i>Harvard Univ.</i>) 1903. Rector of the Church of Our Redeemer, Lexington.	Lexington,	Lexington.
Burr, Everett Doughty, A.B. (<i>Brown Univ.</i>) 1884, A.M. (<i>ibid.</i>) 1887, S.T.B. (<i>Crozer Theol. Seminary</i>) 1887, S.T.D. (<i>Brown Univ.</i>) 1903. Minister of the First Baptist Church, Newton.	[wealth Ave., Newton Centre. Newton Centre, 533 Common-	
Calhoun, Hall Laurie, A.B. (<i>Kentucky Univ.</i>) 1892, (<i>Coll. of the Bible, Ky.</i>) 1892, S.T.B. (<i>Yale Univ.</i>) 1902, A.M. (<i>Harvard Univ.</i>) 1903, Williams Fellow,	Lexington, Ky. 71 Sacramento St.	
Field, Ambrie, (<i>Boston Univ. School of Theol.</i>) 1896, A.B. (<i>Boston Univ.</i>) 1902, S.T.B. (<i>ibid.</i>) 1902,	E. Greenwich, R. I. 2 Carver St.	
Haggerty, William Armstead, A.B. (<i>Ohio Wesleyan Univ.</i>) 1900, A.M. (<i>ibid.</i>) 1903, S.T.B. (<i>Boston Univ.</i>) 1903, Mannington, W. Va. D. 10.		
Herrick, Everett Carleton, A.B. (<i>Colby Coll.</i>) 1898, (<i>Newton Theol. Institution</i>) 1901. Minister of the First Baptist Church, Charlestown.	Charlestown,	[Charlestown. 89 High St.,
Kimura, Barnabas Shigeharu, A.B. (<i>Hobart Coll.</i>) 1900, A.M. (<i>Harvard Univ.</i>) 1903, S.T.B. (<i>Epis. Theol. School, Cambridge</i>) 1903, Williams Fellow,	Nikai-do, Nara Ken, Japan,	Lawrence 32.
Knight, William Allen, A.B. (<i>Hiram College</i>) 1889, S.T.B. (<i>Oberlin Coll.</i>) 1900. Minister of the Brighton Congregational Church, Boston.	Boston,	[Boston. Brighton Parsonage,

- McMillan, Peter, A.B. (*Highland Univ.*)
1878, A.M. (*ibid.*) 1881, (*Union Theol.*
Seminary) 1881, [Boston.
Boston, 156 Newbury St.,
- Matthias, Joseph Martin, (*Nisky Mo-*
ravian Theol. Seminary) 1896,
St. Mark's, Antigua, B. W. I. 57 Museum St.
- Reeves, William W, (*Boston Univ.*
School of Theol.) 1897, A.B. (*Taylor*
Univ.) 1901, Oxford, O. 419 Broadway.
- Shulenberger, Frank Wilbur, A.B.
(*Franklin and Marshall Coll.*) 1898,
A.M. (*ibid.*) 1902, (*Reformed Theol.*
Seminary, Lancaster, Pa.) 1903, Heberlig, Pa. D. 12.
- Toyosaki, Zennosuke, (*Kwansei-Ga-*
kuin) 1895, Tokyo, Japan, D. 34.
- Wenchel, John Frederic, (*Concordia*
Theol. Seminary) 1898. Minister of
the Bethlehem Evangelical Lutheran
Church, Roslindale. [Roslindale.
Baltimore, Md. 19 Albano St.,

SENIOR CLASS.

- Bridenbaugh, Paul Samuel, A.B. (*Frank-*
lin and Marshall Coll.) 1900, (*Re-*
formed Theol. Seminary, Lancaster,
Pa.) 1903, Reading, Pa. 66 Wendell St.
- Cauble, Commodore Wesley, (*Coll. of*
the Bible, Ky.) 1899, A.B. (*Indiana*
Univ.) 1902, A.M. (*ibid.*) 1903, Salem, Ind. D. 85.
- Crane, William Merriam, A.B. 1902, New York, N. Y. 50 Garden St.
- Davis, Earl Clement, A.B. (*Bowdoin*
Coll.) 1897, Auburn, Me. D. 15.
- Hayward, Laurence, A.B. 1901, Marlborough, D. 17.
- Holmes, John Haynes, A.B. 1902, Malden, D. 28.
- Ives, Henry Goodson, S.B. (*Univ. of*
Pennsylvania) 1897, Middletown, Conn. D. 23.
- Malick, John F, A.B. (*Antioch Coll.*)
1901, Amelia, O. D. 21.

MIDDLE CLASS.

- Corson, Thomas Moody, A.B. 1902, Salem, D. 6.
- Davey, William Robert Parkhouse, A.B.
(*Brown Univ.*) 1902, A.M. (*ibid.*)
1902, Cambridge, 88 Hammond St.

- Foster, Marsden Rhodes, A.B. (*Brown Univ.*) 1898, *E. Braintree,* D. 1.
 Weston, Harry Augustus, A.B. (*Univ. of Michigan*) 1902, *Geneseo, Ill.* D. 25.

JUNIOR CLASS.

- Baines-Griffiths, David, A.B. (*Kansas City Univ.*) 1899, *Leyden,* 20 Martin St.
 Barrow, George Alexander, A.B. 1903, *Allston,* 16 Mansfield
 Berry, William Eugene, A.B. (*Penn Coll.*) 1900, A.M. (*ibid.*) 1901, A.B. [St., Allston.
 (*Harvard Univ.*) 1903, *Paton, Ia.* 1132 Mass. Ave.
 Hathaway, George Adelbert, A.B. 1898, *Berkley,* 51 Gardner St., Allston.
 Horne, Charles Ellsworth, A.B. (*Waynesburg Coll.*) 1897, A.M. (*ibid.*) 1901, *Waynesburg, Pa.* 61 Ellery St.
 Leavens, Robert French, A.B. (*Dartmouth Coll.*) 1901, *Roxbury,* 49 Elmore St., Rox.
 Snow, Sydney Bruce, A.B. 1900, *Boston,* 39 Chestnut St., Boston.
 Squires, Charles William, A.B. (*Mt. Allison Univ.*) 1900, A.M. (*ibid.*) 1902, A.M. (*Harvard Univ.*) 1903, *Harbor Grace, N. F.* 60½ Sacramento St.
 Sturtevant, Francis Raymond, A.B. (*Trinity Coll.*) 1901, A.B. (*Harvard Univ.*) 1902, *Hartford, Conn.* D. 7.
 Vail, Albert Ross, PH.B. (*Chicago Univ.*) 1903, *Chicago, Ill.* D. 40.

SPECIAL STUDENTS.

- Bidwell, Charles Augustus, A.B. (*Boston Univ.*) 1896, *Brookline,* 77 Thorndike St.,
 [Brookline.
 Coe, Reginald Heber, A.B. (*St. Stephen's Coll.*), 1880, A.M. (*Hobart Coll.*) 1894.
 Rector of All Saints' Church, Belmont. *Belmont,* Belmont.
 Coleman, Horace Emery, S.B. (*Earlham Coll., Ind.*), 1895. General Secretary of the Weymouth Young Men's Christian Association, E. Weymouth. *E. Weymouth,* [E. Weymouth.
 159 Middle St.,
 Glazier, Harlan Ezra, A.B. (*Union Coll.*) 1897, *Dryden, N. Y.* [Ave., Boston.
 73 Westland
 Gordon, Arthur Hale, A.B. 1893. Minister of Immanuel Baptist Church, Cambridge. *Cambridge,* 177 Magazine St.

Green, Henry Otis, PH.B. (<i>Brown Univ.</i>) 1903,	Cumberland, O.	76 Hammond St.
Green, Otis Harrison, A.B. (<i>Boston Univ.</i>) 1901,	Hartwell, O.	53 Wendell St.
Harper, Cecil, A.B. (<i>Victoria Univ., Ont.</i>) 1872, A.M. (<i>ibid.</i>) 1883. Minister of the Pope Memorial Church, North Cohasset.		[Boston. Hingham, 25 St. James Ave., Providence, R.I. 70 Kirkland St.
Hathaway, George Edgar,		
Hill, William Austin, A.B. (<i>Brown Univ.</i>) 1902. Student in the Newton Theological Institution.	Arlington,	[Newton Centre. 42 Farwell Hall,
MacIlwain, George Edward, A.B. (<i>Univ. of Michigan</i>) 1890. Minister of the First Unitarian Church, Middleborough.	Middleborough,	Middleborough.
Meredith, Ernest Sidney, PH.B. (<i>Mt. Union Coll.</i>) 1902,	Canton, O.	D. 8.
Meyerholz, Charles, M.D. (<i>Iowa State Normal School</i>) 1897, PH.B. (<i>Iowa State Univ.</i>) 1902, A.M. (<i>ibid.</i>) 1903,	Wapello, Ia.	D. 86.
Parker, William Henry, PH.B. (<i>Univ. of Wisconsin</i>) 1902,	Eagle, Wis.	D. 21.
Steenstra, Frederick Henry, A.B. 1900. Student in the Episcopal Theological School, Cambridge.	Cambridge,	Lawrence 35.
Stefánsson, Vilhjálmur, PH.B. (<i>Iowa State Univ.</i>) 1903,	Iowa City, Ia.	16 Howland St.

SUMMARY.

RESIDENT GRADUATES	14
SENIOR CLASS	8
MIDDLE CLASS	4
JUNIOR CLASS	10
SPECIAL STUDENTS	16
TOTAL	<u>52</u>

Graduates of the following Colleges:—

Antioch College	1	Kentucky University	1
Boston University	3	University of Michigan	2
Bowdoin College	1	Mount Allison University	1
Brown University	5	Mount Union College	1
Chicago University	1	Ohio Wesleyan University	1
Colby College	1	Penn College	1
Dartmouth College	1	University of Pennsylvania	1
Earlham College	1	St. Stephen's College	1
Franklin and Marshall College	2	Taylor University	1
Harvard University	14	Trinity College	1
Highland University	1	Union College	1
Hiram College	1	Victoria University	1
Hobart College	3	Waynesburg College	1
Indiana University	1	University of Wisconsin	1
Iowa State Normal School	1		<u>55</u>
Iowa State University	2	Counted more than once	7
Kansas City University	1		<u>48</u>

Graduates of the following Theological Seminaries:—

College of the Bible, Ky.	2	Nisky Moravian Theological Seminary	1
Boston University	3	Oberlin College	1
Concordia Theological Seminary	1	Reformed Theological Seminary, Lancaster, Pa.	2
Crozer Theological Seminary	1	Union Theological Seminary	1
Episcopal Theological School, Cambridge	2	Yale University	1
Harvard University	1		<u>18</u>
Kwansei-Gakuin	1	Counted more than once	2
Newton Theological Institution	1		<u>16</u>







THE UNIVERSITY PUBLICATIONS

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**Issued twice a month from August to March inclusive, and
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These publications include :—

**The Annual Reports of the President and of the Treasurer.
The Annual University Catalogue.
The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.**

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THE
DIVINITY SCHOOL

1905—06



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CAMBRIDGE, MASS.

ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1905—06



CAMBRIDGE
Published by the University
1905



THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, A.M., LL.D., PRESIDENT.

FRANCIS GREENWOOD PEABODY, A.M., D.D., DEAN, and *Plummer Professor of Christian Morals.*

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages.*

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History.*

GEORGE FOOT MOORE, A.M., D.D., LL.D., *Frothingham Professor of the History of Religion.*

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity, and Curator of the Semitic Museum.*

EDWARD CALDWELL MOORE, Ph.D., D.D., *Parkman Professor of Theology.*

EDWARD HALE, A.B., S.T.B., *Assistant Professor of Homiletics.*

WILLIAM WALLACE FENN, A.M., S.T.B., *Bussey Professor of Theology.*

JAMES HARDY ROPES, A.B., ~~S.T.B.~~, *Bussey Professor of New Testament Criticism and Interpretation, and Dexter Lecturer on Biblical Literature.*

HENRY HARRISON HAYNES, S.T.B., Ph.D., *Instructor in Semitic Languages.*

IRVAH LESTER WINTER, A.B., *Assistant Professor of Elocution.*

BERTEL GLIDDEN WILLARD, A.B., *Instructor in Elocution.*

Cherish

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*



THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. **THE DIVINITY SCHOOL** is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School paying the full fee. Over three hundred such courses of instruction were given in 1904-05 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. **THE DIVINITY SCHOOL** accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 7). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. **THE DIVINITY SCHOOL** is an undenominational school of theology. The constitution of the Divinity School prescribes that: "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the

Proficiency in Latin

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peculiarities of any denomination ~~of Christians~~ shall be required either of the ~~instructors or~~ students." In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

4. While THE DIVINITY SCHOOL provides a systematic three years' course of theological study for the degree of Bachelor of Divinity, it also offers special advantages to graduates of Theological Schools and other qualified students who may wish to undertake special courses of professional study. In the academic year 1904-05 there were among the students of the School graduates of the following theological seminaries: Boston University; Concordia; Crozer; Eden; McCormick; Meadville; Nisky Moravian; Oberlin; Tufts; Yale.

5. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers and a Friday evening service with sermon are conducted by students and officers of the School. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses, according to the estimated amount of work in each, and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses, unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

There are also added to the list of courses offered by the Faculty of Divinity the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

INTRODUCTION TO THE STUDY OF THEOLOGY

Eight lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of theological study, their relations to other departments of learning, and their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

1. Hebrew. — Davidson's *Introductory Hebrew Grammar*. Explanation of parts of Genesis and of the Book of Psalms. *Mon., Wed., Fri., at 10.* Professor LYON.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid.

Text books: Davidson's *Introductory Hebrew Grammar*; Hahn's *Hebrew Bible*; Baer and Delitzsch's *Genesis and Psalms*, Leipzig, Tauchnitz, M. 1.20 to 1.50 a part; *Hebrew Lexicon*.

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 2.30.* Professor TOY.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the Prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Textual criticism is studied mainly by comparison of the Hebrew with the Septuagint. In connection with each book attention

is directed to its literary style, its social, philosophical, and religious views, and to questions of date and authorship: Each student does private reading in Hebrew and writes a thesis.

Text-books: *Bible and Lexicon*; Gesenius's *Grammar*; Driver's *Use of the Tenses in Hebrew*, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.; Buhl's *Canon and Text of the Old Testament*, Edinburgh, 1892, c. \$2.00, or the German ed., c. \$1.25; Swete's *Introduction to the Old Testament in Greek*.

Reference-books: Grammars and lexicons, texts of versions, the collections of manuscript-readings by Kennicott, De' Rossi, and Holmes and Parsons, and commentaries.

3 ²/_{hf}. Jewish Aramaic. — Marti's *Biblisch-Aramäische Grammatik*. Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course (second half-year)*. Wed., Fri., at 10. Dr. HAYNES.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The reading consists of selections from the works named.

Text-books: Ezra and Daniel, in the edition of Baer and Delitzsch; selections from the *Targum of Onkelos*; Marti's *Grammatik des Biblisch-Aramäischen*; Dalman's *Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch*, Frankfurt, 1901.

11 ¹/_{hf}. Classical Aramaic (Syriac). *Half-course (first half-year)*. Wed., Fri., at 10. Dr. HAYNES.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for text-criticism, since the Syriac is one of the earliest Biblical versions, and to the student of ecclesiastical history and of general Eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, and from Brockelmann.

Text-books: Brockelmann's *Syrische Grammatik*; Syriac New Testament; J. Brun's *Dictionarium Syriaco-Latinum*, Beirut, 1895.

Reference-books: Nöldeke's *Syrische Grammatik*, ed. 2, Leipzig, C. H. Tauchnitz, 1898, c. M. 12.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. Tu., Th., and (at the pleasure of the instructor) Sat., at 11. Professor LYON.

The time covered by this course includes the whole of Israel's national life: the rise of the monarchy, the disruption of the state, the internal

Advanced course in Syriac

feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the formation of a theocratic state, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, the reign of Herod, and the rule of the Roman procurators. Special attention is paid to the growth of political and social institutions.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains. Two theses are prepared by each member of the class. Parallel readings are assigned.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, Schürer, Kent, and H. P. Smith.

5. History of Jewish Literature from the earliest times to 200 A.D.
Tu., Th., at 2.30. Professor G. F. MOORE.

The first part of the course is a critical inquiry concerning the age, authorship, collection, and transmission of the books of the Old Testament; the second deals in a similar way with Jewish literature to the close of the second century of the Christian Era, including both its Palestinian and Hellenistic branches. The primary object of the course is to determine the value of these writings as historical sources. A considerable amount of reading is required.

6. History of the Hebrew Religion, with comparison of other Semitic religions. *Mon., 3.30-5.30.* Professor TOY.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the rise of Christianity. The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets, and the growth of religious institutions; nomism and the passage of the nation into a church; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, Budde's *Religion of Israel to the Exile*, and Cheyne's *Jewish Religious Life after the Exile*, with references to other works.

For this course a knowledge of Courses 4 and 5, or their equivalent, is desirable.

7. Assyrian. *Tu., Th., at 10.* Dr. HAYNES.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. To begin this study an acquaintance with some other Semitic language is necessary.

The reading begins with transliterated texts whereby the student acquires some knowledge of grammar and vocabulary before making much progress with the syllabary. This knowledge greatly facilitates the acquisition of the written characters. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Lyon's *Assyrian Manual*, Scribner's, New York, 1892, \$4.00; Delitzsch's *Assyrische Lesestücke*, ed. 4, Leipzig, 1900, M. 18; Delitzsch's *Assyrian Grammar*, Reuther & Reichard, Berlin, M. 9.

8. Assyrian (second course). *Tu., Th., at 10.* Professor LYON.

Extensive reading in *Contracts from the time of the Hammurabi Dynasty* and *The Laws of Hammurabi*. Practice in copying and deciphering originals in the Semitic Museum.

Reference-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4; *Mémoires de la Délégation en Perse*, vol. iv; Brünnow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. There are essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

Allied Courses Offered by the Faculty of Arts and Sciences

History of Babylonia and Assyria (Semitic 6 *hf.*). *Half-course.*
Sat., at 10. Professor LYON.

Arabic (Semitic 7). — Socin's *Grammar*, Brünnow's *Chrestomathy*.
Tu., Th., at 11. Dr. HAYNES.

Arabic (second course) (Semitic 8). — Wright's *Grammar*. The Moallakāt. Motenebbi. Ibn Haldun. The Korān. *Tu., Th., at 3.30.* Professor TOY.

[Ethiopic (Semitic 9 *hf.*). — Praetorius's *Grammar*, with references to Dillmann's *Grammar*. Dillmann's *Chrestomathy*. Enoch. *Half-course. Once a week.* Dr. HAYNES.]

Omitted in 1905-06.

Phoenician and Aramaic Inscriptions (Semitic 10 *hf.*). — Lidzbarski's *Nordsemitische Epigraphik. Half-course. Once a week.* Professor G. F. MOORE.

History of the Spanish Califate (Semitic 14 *hf.*). — The Barbary States. Moslems in Sicily. Lectures on the Literature. The Korān. *Half-course. Wed., at 3.30.* Professor TOY.

[History of the Bagdad Califate (Semitic 15 *hf.*). — Mohammedanism in Egypt and India. Mohammedan Law. The Crusades. Lectures on the Literature. The Korān. *Half-course. Wed., at 3.30.* Professor TOY.]

Omitted in 1905-06.

NEW TESTAMENT

2. Introduction to the Study of the New Testament.

First half-year: The origin and early history of the New Testament writings.

Second half-year: The teaching of Jesus Christ, and the theological and ethical ideas of the New Testament Writers. *Mon., Wed., Fri., at 9.* Professor ROPES.

This course aims to give in outline a general view, first of New Testament literary criticism ("Introduction"), and secondly of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be regular required reading and frequent written papers. Continuous reading of the Greek text will not be required.

Either half of this course may with the consent of the instructor be counted as a half-course.

NOTE. — To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflec-

tions and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation.

3. The Gospels of Matthew, Mark, and Luke. *Mon., Wed., Fri., at 10.* Professor ROPES.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, the Synoptic problem, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

4 ¹/_{hf}. Problems in the Study of the Life of Christ. *Half-course (first half-year).* *Two hours a week.* Professor ROPES.

This course is open only to students already possessing a considerable acquaintance with the interpretation of the Gospels. The aim will be to investigate some of the main problems in the Life of Christ, such as the historical value of the Gospel of Mark, the chronology of Jesus' Ministry, the question of the dominance of the apocalyptic or of the ethical element in his thought, his claim to be Messiah, the original character and permanent significance of his eschatology, the narratives of miracles, and the like. Each student will be expected to undertake one special topic for investigation and written report; and all the members of the course will be required to read the main parts of the more important modern Lives of Christ, by Strauss, Renan, Keim, B. Weiss, Andrews, Edersheim, O. Holtzmann.

[6 ¹/_{hf}. The Gospel and Epistles of John. — Selected portions. *Half-course (first half-year).* *Twice a week.* Professor ROPES.]

Omitted in 1905–06.

[7 ²/_{hf}. The Apostolic Age. — Study of the Acts of the Apostles. *Half-course (second half-year).* *Three times a week.* Professor ROPES.]

Omitted in 1905–06.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be directly used for the history of the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek Testament is necessary for this course.

- [8. The Epistles of Paul.—Selected portions. *Mon., Wed., Fri., at 12.* Professor ROPES.]

Omitted in 1905–06.

Proficiency in the use of the Greek New Testament is necessary for this course.

- 12^{2hf}. The Epistles of James, Peter, and Jude. *Half-course (second half-year).* *Twice a week.* Professor ROPES.

Proficiency in the use of the Greek Testament is necessary for this course. One or more papers on subjects of literary or historical criticism connected with these Epistles will be required of each member of the course.

- [13^{2hf}. The Revelation of John. *Half-course (second half-year).* *Twice a week.* Professor ROPES.]

Omitted in 1905–06.

- 15^{1hf}. The Theological Method of Jesus and Paul. *Half-course (first half-year).* *Tu., Th., at 10.* Professor FENN.

20. Advanced study and research. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Allied Courses

Attention is called to the following Courses, offered by the Faculty of Arts and Sciences and of importance for persons intending to become professional students of the New Testament.

Plato (Republic); Aristotle (Ethics, Books I–IV and X) — Survey of Greek Philosophy from Thales to Aristotle (Greek 8). *Tu., Th., Sat., at 10.* Professors GOODWIN and J. H. WRIGHT.

Greek Philosophy, with especial reference to Plato (Philosophy 12).—Lectures, prescribed reading, and theses. *Mon., Wed., Fri., at 10.* Asst. Professor R. B. PERRY.

[History of Later Greek Literature (the Alexandrian and Roman periods). —Lectures, with direction of the students' private reading. (Classical Philology 42.) Professor WEIR SMYTH.]

Omitted in 1905–06; to be given in 1906–07.

Seneca's Interpretation of Greek Philosophy. (Classical Philology 73 ¹hf.) *Half-course (first half-year)*. Tu., Th., Sat., at 9. Associate Professor C. P. PARKER.

CHURCH HISTORY

[1. General Church History to the End of the Seventeenth Century. Tu., Th., Sat., at 11. Professor EMERTON.]

Omitted in 1905-06.

Course 1 is intended primarily for students who expect to take but one course in Church History and also to serve as a basis for the more detailed study of the several periods. A knowledge of general European history will be presumed. In the instruction especial attention will be given to the development of the Church as an institution, its relation to the State and to Society. The history of thought as embodied in the doctrinal controversies and in the creeds resulting from them will be dwelt upon only in so far as is necessary to explain the growth of institutions. No text-book will be prescribed, but the student will be expected to follow the lectures in some such manual as Kurtz's, Möller's or Fisher's Church History, and to do extended reading in the more detailed books reserved in the libraries at the Divinity School and at Gore Hall. Written work in the form of theses or shorter reports may be required at the discretion of the instructor.

[2a ¹hf. The Formation of the Catholic Church. *Half-course (first half-year)*. Tu., Th., at 9. Professor EMERTON.]

Omitted in 1905-06.

Course 2 is a detailed examination of the formative period of the Church on the side of its organization, its system of government and administration. The several theories of early church history, the democratic, the episcopal, the papal, will be studied, and the final outcome in the East and in the West will be treated as the result of a conflict among these theories, determined by the special conditions of social order in each case.

[2b ²hf. The Roman Papacy and the Holy Roman Empire in the Middle Ages. *Half-course (second half-year)*. Tu., Th., at 9. Professor EMERTON.]

Omitted in 1905-06.

In this course the attempt is made to show the development of the papal system in connection with the institutions peculiar to mediaeval

society, the feudal system, the scholastic philosophy, the principle of asceticism, the working of the customary law of the Germanic peoples, the reaction upon it of the Roman Law and the consequent fixing of the Canon Law. The instruction will be by lectures and extended reading, with occasional written work.

8. The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent (1550 to 1563). *Tu., Th., Sat., at 9.* Professor EMERTON.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4. The Church since the Reformation. *Mon., Wed., Fri., at 11.* Professor E. C. MOORE.

This course will deal mainly with the history of Protestant Christendom, but space will be given for the treatment of the Counter-Reformation and of the present situation in the Catholic Church. The rise of the most important of the Protestant denominations and the history of the Church in America will be discussed. In the treatment of the nineteenth century the history of Missions will have prominent place. This course may be taken in the second half-year as a half-course.

5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 11.* Professor EMERTON.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of

belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general movement of Church History will be presumed, and it will generally be found advisable to take this course at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

[6 *hf.* Selected Topics from the Canon Law. *Half-course. Once a fortnight.* Professor EMERTON.]

Omitted in 1905-06.

The work of the year begins with a study of the history and composition of the Canon Law and some practice in referring to the text of the *Corpus juris canonici*. Topics are then assigned, which the students pursue by themselves, reporting their progress at the meetings of the class.

7 ¹/_{hf.} History of Christian Literature until the Time of Augustine. *Half-course (first half-year). Wcd., at 3.30.* Professor E. C. MOORE.

The purpose of this course is to deal with the body of literature, including the canonical Scriptures of the New Testament, which was produced by the Christian movement in the first four centuries. The relation of this literature to the Jewish spirit, and as well to classical forms and Hellenic influences, will be considered, as also the development of the literary type characteristic of the church fathers. The gradual separation from the rest of this literature of that part which was subsequently known as the New Testament will be treated of, with the causes and consequences of that separation.

20. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the

preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

In Courses 6 and 20 a ready knowledge of Latin, German, and French is essential.

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

HISTORY OF RELIGIONS

2. History of Religions in Outline. *Mon., Wed., Fri., at 2.30.*
Professor G. F. MOORE.

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion. The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses.

4 ¹/₂hf. History of Judaism. *Half-course (first half-year). Three times a week.* Professor G. F. MOORE.

The course will cover the history of the Jewish religion from the beginning of the Seleucid supremacy (198 B.C.) to the present time. The formative period, to the age of the Antonines, will be treated with greater

fulness, including the influence of Greek life and thought and the reaction from it, and the rise of Christianity and its separation from Judaism. This will be followed by a more rapid survey of the subsequent development: the Talmudic age; the influence of Arab culture; Jewish philosophy and theology in the Middle Ages; modern movements and tendencies in Judaism.

Attention is called to the two allied courses offered by the Faculty of Divinity, Old Testament 6, on the History of the Hebrew Religion, and New Testament 2, on New Testament Theology, and to the following courses offered by the Faculty of Arts and Sciences:—

Science of Religion (Philosophy 7 *hf.*) *Half-course. Fri., at 11.*
Dr. WOODS.

Philosophical Systems of India, with special reference to Vedanta, Sankhya, and Yoga (Philosophy 18). *Tu., Th., Sat., at 12.*
Dr. WOODS.

Germanic and Celtic Religions (History of Religions 3 ²*hf.*). *Half-course (second half-year). Three times a week. Professor KITTREDGE and Asst. Professor F. N. ROBINSON.*

[Germanic Mythology (German 16 ¹*hf.*). *Half-course (first half-year). Mon., Wed., Fri., at 11. Professor KITTREDGE.*]

Omitted in 1905-06.

History of Babylonia and Assyria (Semitic 6 *hf.*). *Half-course. Sat., at 10. Professor LYON.*

See also Philosophy 3, 9, and 12; Greek¹⁸; Semitic 14.

THEOLOGY

1 ¹*hf.* Theism. *Half-course (first half-year). Mon., Wed., Fri., at 11. Professor FENN.*

The work of the course consists of two lectures a week and one hour (Friday) of conference upon collateral reading.

2 ²*hf.* Outlines of Systematic Theology. *Half-course (second half-year). Mon., Wed., Fri., at 11. Professor FENN.*

This course considers (1) The Nature and Method of Revelation, (2) The Theological Interpretation of Problems of Religious Experience. The courses, Theology 1, New Testament 15, and Theology 2, form a logical sequence, and, although any one course may be taken without reference to the others, they are recommended for successive years in the order named.

3 ¹/₂h. New England Theology. *Half-course (first half-year)*. Tu., 3.30-5.30. Professor FENN.

The object of this course is to develop the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies.

[4 ²/₃h. Typical Systems of Christian Theology. *Half-course (second half-year)*. Tu., 3.30-5.30. Professor FENN.]

Omitted in 1905-06.

In this course the works of at least two representative theologians will be carefully studied each year. For 1906-07 the subject will be Athanasius and Calvin.

5 ²/₃h. The History and Philosophy of Christian Mysticism. *Half-course (second half-year)*. Tu., 3.30-5.30. Professor FENN.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

6. The History of Christian Thought since Kant, including a discussion of the present state and tendencies of theological thought. Mon., Wed., Fri., at 12. Professor E. C. MOORE.

With Kant begins the modern philosophical movement. Any present statement in Theology must take account of the scientific movement of the Nineteenth Century and its effect upon the ideas of God and the world. It must reckon also with the results of historical and literary criticism in the last half-century and of the comparative study of religions. It will be affected by the change from the emphasis upon the individual, which was characteristic of earlier Protestantism, to the endeavor after social expression and the pursuit of social ends, which marks all the life and thought of our time. This course will endeavor to register, even if only in a fragmentary way, such changes as have already taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian Doctrine.

20. The Theology of Ritschl and of the Ritschlian School, upon the basis of the works of Ritschl, Herrmann, and Kaftan. Fri., at 3.30. Professor E. C. MOORE.

The course is conducted as a seminary and is designed for advanced students who are interested in present phases of theological discussion. Students choosing it should take also Theology 6 unless they have already taken either Theology 6 or its equivalent.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4).—The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30.* Professor PALMER.

Metaphysics (Philosophy 9).—The fundamental problems of Theoretical Philosophy. — The Nature of Reality; Monism and Pluralism; Freedom, Teleology, and Theism. *First half-year:* Professor JAMES. Lectures and a thesis. *Second half-year:* Professor ROYCE: Royce's *The World and the Individual*. Lectures and a thesis. *Tu., Th., Sat., at 11.* Professors JAMES and ROYCE.

Philosophy of Nature, with especial reference to Man's place in Nature (Philosophy 3).—The Fundamental Conceptions of Natural Science, and their relation to Ethical and Religious Truth. Lectures, prescribed reading, and theses. *Tu., Th., Sat., at 12.* Asst. Professor R. B. PERRY.

Ethical Seminary (Philosophy 20d).—*Subject for the year:* The Ethics of German Idealism. *Th., 4-6.* Professor PALMER.

ETHICS

1st hf. The Ethics of the Social Questions. — The problems of Poor-Relief, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and prescribed reading. *Half-course (second half-year).* *Tu., Th., Sat., at 10.* Professor PEABODY and Dr. ROGERS.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with similar subjects by the emphasis laid on the moral aspects of the social situation and on the philosophy of society involved. Its introduction discusses the various theories of Ethics and the nature and relations of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Muirhead's *Elements of Ethics*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading from J. A. Hobson's *The Social Problem*, and Schäffle's *The Quintessence of Socialism*]; and the ethics of the drink question

[required reading from Rountree and Sherwell, *The Temperance Problem and Social Reform*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor or his assistant; and an important feature of the course is the suggestion and direction of such personal investigation, and the provision to each student of special literature or opportunities for observation.

A special library of 800 carefully selected volumes is provided for the use of students in this course.

20^{2hf}. Seminary of Social Ethics.—*Subject for the year: Religion and the Social Question. Half-course (second half-year). Tu., 7.30–9.30 P.M. Professor PEABODY.*

20b^{2hf}. Professor PEABODY will direct special researches of competent students in the Ethics of the Social Questions. *Half-course (second half-year).*

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4).—The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30. Professor PALMER.*

Ethical Seminary (Philosophy 20d).—*Subject for the year: The Ethics of German Idealism. Th., 4–6. Professor PALMER.*

Principles of Sociology (Economics 3).—Theories of Social Progress. *Mon., Wed., and (at the pleasure of the instructor) Fri., at 1.30. Professor CARVER and Mr. J. A. FIELD.*

Methods of Social Reform (Economics 14b^{2hf}).—Socialism, Communism, the Single Tax, etc. *Half-course (second half-year). Tu., Th., at 1.30. Professor CARVER.*

Problems of Labor (Economics 9a^{1hf}).—*Half-course (first half-year). Tu., Th., and (at the pleasure of the instructor) Sat., at 1.30. Professor RIPLEY and Mr. —.*

[Economics of Corporations (Economics 9b^{2hf}).—*Half-course (second half-year). Tu., Th., and (at the pleasure of the instructor) Sat., at 11. Professor RIPLEY and Mr. —.*]

Omitted in 1905–06.

HOMILETICS AND PASTORAL CARE

- 1 hf.** The Structure and Analysis of Sermons. *Half-course. Th., at 9.* Asst. Professor HALE.

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of several instructors. Course 1 deals in the first half-year with the forms and method of sermon-writing, the critical study of masterpieces, and the construction of plans of original work; in the second half-year each student writes four sermons which are criticised in the class or privately by the instructor.

- 2. PREACHING.** Each student prepares eight sermons during the year, of which some are preached before the class and criticised by students and instructor [in Appleton Chapel], and the rest are criticised by the instructor privately. Students in this course should already have taken Homiletics 1 or its equivalent. The course may be taken a second time with the permission of the instructor. Professors PEABODY, E. C. MOORE, and FENN, and Asst. Professor HALE.

- 3 1hf.** The Minister as Pastor, and the Direction of Church Activities. *Half-course (first half-year). Wed., Fri., at 10.* Asst. Professor HALE.

This course considers the life of the minister in his pastoral relations, together with the conduct of Sunday-schools, guilds and clubs, and the administration of charities; the discussion of ways and means is included. Collateral reading, written reports, and critiques are required.

- 4 2hf.** The Minister as Preacher, and the History of Christian Preaching. *Half-course (second half-year). Wed., Fri., at 10.* Professor PEABODY.

This course examines the conduct of worship, the forms of preaching, and the characteristics of certain selected preachers, from Chrysostom to Brooks. Each student presents to the class a special study of one preacher.

- 5 2hf.** The Homiletical Use of the Bible. *Half-course (second half-year). Tu., Th., at 12.* Asst. Professor HALE.

In this course the class will study how to use the writings of the Old and New Testaments most truthfully and effectively in preaching. Sermons by different preachers of distinction in which the same text or passage has been used will be compared, and original outlines or briefs for sermons will be discussed.

20. Homiletical Seminary. *Th.*, 7.30–9.30 P.M. (Not counted for a degree.) Asst. Professor HALE.

The purpose of this course is to give to students who have already had experience in preaching an opportunity for consultation as to the best methods for making their sermons more effective. Sermons by the members of the class will be submitted for discussion, and comparison will be made with sermons from the same texts or on similar topics by other preachers. Attention will be given to the treatment of passages from the Old and New Testament as illustrated in the sermons submitted, and such questions of duty or expediency as may arise in connection with special problems of the parish or the community will also be considered.

ELOCUTION

1. Voice Training, and the Elements of Form in Speaking. Preparatory to Course 2. *Once a week.* (Not counted for a degree.) Mr. WILLARD.
- 2 *hf.* Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course. Twice a week.* Asst. Professor WINTER and Mr. WILLARD.

The training in Course 1 is implied in the requirements of Course 2, and is to be taken before or with Course 2 — preferably before.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week day except Friday.

Worship and Preaching, on Fridays after November 1, conducted by students, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

The sixth session of the Summer School of Theology was held from July 5 to July 21, 1904. The School was in charge of the following committee of the Faculty: Professors PEABODY, G. F. MOORE, and FENN, and Assistant Professor HALE. The School was open to men and women. The fee was \$15.

The lecturers were: Professors TOY, PEABODY, EMERTON, G. F. MOORE, LYON, E. C. MOORE, and FENN, and Assistant Professor HALE.

The attendance of the Summer School of Theology for the six years of its existence has been as follows: —

Years.	Subjects for the Year.	Men.	Women.	Total.
1899 . .	Old Testament, Church History, Theology . .	96	9	105
1900 . .	New Test., History of Religions, Homiletics .	52	2	54
1901 . .	The Relation of Ministers to Social Questions .	84	5	89
1902 . .	Current Problems in Theology	74	4	78
1903 . .	Principles of Education in the Work of the Church	54	4	58
1904 . .	Contributions to Historical Theology	46	1	47
		<u>406</u>	<u>25</u>	<u>431</u>

The attendance of ordained ministers has been as follows: —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.	Christian Connection.	German Reformed.	Moravian.	Evangelical Association.
1899	27	17	16	14	5	3	..	..	..	..	..	..	..	..
1900	17	6	3	14	6	..	3	3	..	..	..	..	..	..
1901	28	12	11	14	5	2	..	10	1	1	..	..	..	..
1902	28	7	15	3	5	1	1	8	1	1	..	..	..	..
1903	21	4	10	5	..	5	3	1	1	..	1	1	1	..
1904	13	6	11	1	7	1	..	3	1	..	1	..	..	1
	<u>134</u>	<u>52</u>	<u>66</u>	<u>51</u>	<u>28</u>	<u>12</u>	<u>7</u>	<u>25</u>	<u>4</u>	<u>2</u>	<u>2</u>	<u>1</u>	<u>1</u>	<u>1</u>

The geographical representation of students of the Summer School in 1904 was as follows : —

California	1	Massachusetts	19
Colorado	1	Minnesota	1
Connecticut	1	New Brunswick	1
Georgia	2	New Hampshire	3
Illinois	1	New Jersey	2
Iowa	1	New York	8
Maine	1	Pennsylvania	1
Maryland	3	Tennessee	1

The Summer School of 1905 will be held July 5–21. A special pamphlet describing the programme of this session will be sent to any address by the Secretary of the Divinity Faculty.

THE LIBRARY

The School has a theological library consisting of about 33,900 volumes and 9,000 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, not yet complete, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books ; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 437,000 volumes and is rich in theological literature. The author catalogue of the Divinity School Library includes all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of MASTER OF ARTS, after pursuing for one year at the School a course of theological study accepted by the Administrative Board of the Graduate School of the University as suitable and sufficient for the purpose, and passing with high credit an examination on the same. Work counted for this degree cannot be counted for the degree of Bachelor of Divinity.

Students in the Divinity School who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of DOCTOR OF PHILOSOPHY after pursuing studies belonging to some one of the following fields: Semitic studies, Biblical and Patristic Greek, Church History, Theology, Sociology.

The examinations for the degree of Ph.D. are conducted by the appropriate Divisions of the Faculty of Arts and Sciences, according

to the special regulations of each Division. The Divisions having the above-mentioned subjects in charge are the following: Semitic Languages and History, Ancient Languages, History and Political Science, Philosophy.

Recommendations for the degrees of Master of Arts and Doctor of Philosophy must proceed from the Faculty of Arts and Sciences, and must be conformed to the requirements maintained by that Faculty. For the degree of Ph.D. at least two years of specially approved and directed advanced study, one of which must be spent at Harvard University, are required of students already qualified for candidacy for this degree.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

THE BILLINGS PRIZE. Through Trustees of the estate of Robert C. Billings there has been established an annual Prize of one hundred dollars for excellence in pulpit delivery, special attention being given to improvement during the year. This prize is assigned by vote of the Faculty in May, and may be divided into two prizes.

Students in the Divinity School may compete for the Dante, Toppan, and Sumner Prizes of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations,

and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *March 31*. Applications received after that date for scholarships not previously assigned will be considered and acted on as promptly as possible.

The income of the funds named below is assigned for beneficiary purposes upon recommendation of the Faculty.

1. The following funds held by the President and Fellows of Harvard College: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

The CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., two with an income of one hundred and twenty dollars each.

The SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, four with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

The BEQUEST OF ABNER W. BUTTRICK, Esq., of Lowell, the income of which is awarded by the President and Fellows "to such

deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel." The annual income of this bequest is five hundred and seventy-five dollars.

The WILLIAM POMROY FUND, of which the income amounts to about forty-five dollars.

2. The fund held by the Trustees of the CHARITY OF EDWARD HOPKINS. From a portion of the income of this fund scholarships are awarded to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University.

3. The WILLIAMS FUND held by The Society for Promoting Theological Education. According to the terms of the bequest, the income is to be given to "such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance"; and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." The income of the Williams Fund amounts to about four thousand dollars.

From the income of the above funds fellowships and scholarships are awarded as follows: —

1. WILLIAMS FELLOWSHIPS. At present two resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

2. Six HOPKINS SCHOLARSHIPS. The value of these scholarships depends on the income of the fund in each year, but may be estimated at about two hundred and seventy-five dollars.

3. Scholarships made by combining the income of the several funds held by the President and Fellows and the Williams Fund in awards dependent upon grades attained. The amounts given are usually two hundred, two hundred and fifty, or three hundred dollars. In the last ~~seven~~ ^{eight} years there have been annually so granted on an average ten scholarships of two hundred dollars or less, and five scholarships of two hundred and fifty dollars or more.

The fee of \$150 is charged to every student
wishes to have the year counted as a y
of residence for any ³¹ degree.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students taking less than three and a half courses the fee ~~will~~ vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. A Resident Graduate or Special Student ~~taking~~ less than three and a half courses must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. Other students who are members of the Divinity School for but part of a year are allowed the following deductions from the full fee of one hundred and fifty dollars. A student who joins between December 31 and the end of the first half-year is allowed a *deduction* of forty dollars; one who enters between the beginning of the second half-year and April 1 is allowed a deduction of sixty dollars; and one who enters after March 31 is allowed a deduction of one hundred dollars. A student who leaves before January 1 is allowed a deduction of one hundred dollars, if he gives written notice of his withdrawal before that date to the Secretary of the Faculty; one who leaves between December 31 and the end of the first half-year is allowed a deduction of sixty dollars, if he gives written notice to the Secretary before the end of the first half-year; and one who leaves between the end of the half-year and April 1 is allowed a deduction of forty dollars, if he gives written notice to the Secretary before April 1; but if he fails to give written notice of withdrawal no deduction ~~will be~~ allowed.

The first half-year ends on the Saturday before the second Sunday in February. The first third of the academic year begins with the academic year, and ends *December 31*. The second third begins *January 1* and ends *March 31*. The last third begins *April 1* and ends at *Commencement*.

A fee of four dollars a year ~~will be~~ charged to every student registered in the Divinity School, for the maintenance of the Stillman Infirmary; and, on the order of a physician, every ~~such~~ student will be given, in case of sickness, in return for this fee, a bed in a ward, board, and ordinary nursing, for a period not exceeding two weeks in any one academic year.

An examination fee of thirty dollars is charged Divinity students taking the degree of Ph.D. unless they have paid the full tuition fee of one hundred and fifty dollars for at least one year, in the Divinity School or other graduate department of the University. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, or by a surety company duly qualified to do business in Massachusetts, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in United States bonds, or fifty dollars in money, for the same purpose. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or deposit *fifty dollars* as security, and, in addition to his tuition fee, pay in advance the full year's rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security is returnable after the issue of the second term-bill, one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

PAYMENT OF THE TUITION FEE. — TERM-BILLS

Each student, except such Resident Graduates and Special Students as are taking less than three and ~~one~~^{one}/_{half} courses, is required to pay ninety dollars of the tuition fee to the Bursar punctually at the beginning of the academic year without the presentation of a bill. The second instalment, of sixty dollars, is entered upon the first term-bill, issued January 20, and is to be paid on or before February 10.

In like manner Resident Graduates and Special Students who are liable for less than the full tuition fee of one hundred and fifty dollars are required to pay at the beginning of the academic year ninety dollars, or the whole fee if it does not exceed ninety dollars; and the remainder of the fee, if any, on or before February 10.

The first term-bill ~~will be~~ issued January 20, and must be paid on or before February 10. This bill includes, in addition to the second instalment of the tuition fee, such charges as the following: Two-thirds of the year's charges for the use of a College room; fees for laboratory courses which begin in the first half-year; Stillman Infirmary fee; locker fees; such incidental charges as can then be determined; charges for gas, and for board at the Harvard Dining Association and the Randall Hall Association made up to as late a date as practicable.

The second term-bill ~~will be~~ issued one week before Commencement, and contains the charges not included in the first bill. The second term-bill must be paid by all candidates for degrees at least one day before Commencement; and by all other students, on or before July 25.

Students who are candidates for degrees in the middle of the academic year must pay all dues to the University at least one day before the day upon which the degrees are to be voted.

When a student's connection with the University is severed, all charges against him must be paid at once.

Each student whose dues to the University remain unpaid on the day fixed for their payment is required, at once to cease attending lectures or recitations, using the libraries, laboratories, gymnasium, athletic grounds or buildings, boarding at the Harvard Dining Association or at the Randall Hall Association, and making use of any other privileges as a student, until his financial relations with the University have been arranged satisfactorily to the Bursar. Failure to comply with this rule is deemed cause for final separation of the student from the University.

The average expenses of a student for a year are: —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	114.00
For Stillman Infirmary . . .	4.00
For fuel and light	15.00
	<hr/>
	\$343.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here depends in part upon the student's orders, averaging a little over \$4.00 a week. The membership is limited, and application should be made

~~Applications for rooms must be made
before August 1st~~

before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall meals *à la carte* are served at cost, making it possible to get good board for from \$2.50 to \$3.00 a week or less. The annual fees of the Association are low. Application should be made early to the Secretary of the Randall Hall Association.

Divinity Hall, the dormitory of the Divinity School, contains 41 rooms. These rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day rooms not previously engaged will be assigned to members of other departments who have filed with the Bursar applications duly approved by the Secretary of the Faculty of the Divinity School. The Faculty of the Divinity School, however, reserves the right of discrimination between applicants as the interests of the School may dictate, ~~and all applications from persons who are not students of the School must be approved by the Secretary of the Faculty.~~

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonier; study table; chairs; book shelves; rug. The price includes the use of the furniture.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$45.	No. 10.	\$70.	No. 18, 28.
\$50.	" 5.	\$75.	" 35.
\$55.	" 2, 3, 14.	\$80.	" 41.
\$60.	" 1, 13.	\$85.	" 17, 19, 23, 25, 29,
\$65.	" 20.		31, 33, 37, 39.

FURNISHED ROOMS

\$55.	No. 6.	\$80.	No. 26, 32, 40, 42.
\$60.	" 4, 9, 12.	\$85.	" 21, 36.
\$65.	" 11.	\$90.	" 16, 27, 30.
\$75.	" 7, 8, 24, 34, 38.		

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Room 1, Divinity Library, on September 28, 1905, between 10 and 1.

The Secretary of the Faculty is at the Library daily from 9 to 1.

Further information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1905-06.

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	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Testament 2.	Church History 3.	New Testament 2.	Church History 3. Homiletics 1.	New Testament 2.	Church History 3.
10-11	Old Testament 1. New Testament 3.	Old Testament 7. Old Testament 8. New Testament 15 ¹ . Ethics 1 ² .	Old Testament 1. Old Test. 11 ¹ , 3 ² . New Testament 3. Homiletics 3 ¹ , 4 ² .	Old Testament 7. Old Testament 8. New Testament 15 ¹ . Ethics 1 ² .	Old Testament 1. Old Test. 11 ¹ , 3 ² . New Testament 3. Homiletics 3 ¹ , 4 ² .	Ethics 1 ² .
11-12	Church History 4. Theology 1 ¹ , 2 ² .	Old Testament 4. Church History 5.	Church History 4. Theology 1 ¹ , 2 ² .	Old Testament 4. Church History 5.	Church History 4. Theology 1 ¹ , 2 ² .	[Old Testament 4.]
12-1	Theology 6.	Homiletics 5 ² .	Theology 6.	Homiletics 5 ² .	Theology 6.	
1.30-2.30						
2.30-3.30	Hist. of Religions 2.	Old Testament 2. Old Testament 5.	Hist. of Religions 2.	Old Testament 2. Old Testament 5.	Hist. of Religions 2.	
3.30-4.30	Old Testament 6.	Theology 3 ¹ , 5 ² .	Church History 7 ¹ .		Theology 20.	
4.30-5.30	Old Testament 6.	Theology 3 ¹ , 5 ² .				

¹ First half-year.

² Second half-year.



OFFICIAL REGISTER OF HARVARD UNIVERSITY

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The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

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1906—07



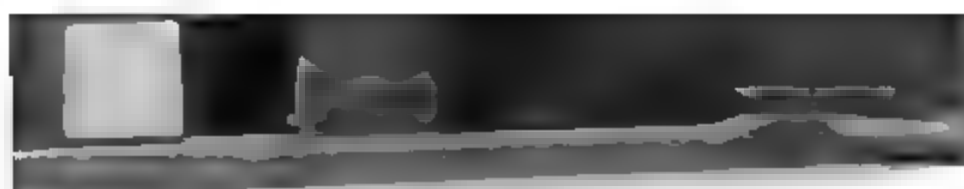
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ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1906-07



CAMBRIDGE, MASS.
Published by the University
1906



THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, A.M., LL.D., PRESIDENT.

FRANCIS GREENWOOD PEABODY, A.M., D.D., DEAN, and *Plummer Professor of Christian Morals.*

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages.*

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History.*

GEORGE FOOT MOORE, A.M., D.D., LL.D., *Frothingham Professor of the History of Religion.*

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity, and Curator of the Semitic Museum.*

EDWARD CALDWELL MOORE, Ph.D., D.D., *Parkman Professor of Theology.*

WILLIAM WALLACE FENN, A.M., S.T.B., *Bussey Professor of Theology.*

JAMES HARDY ROPES, A.B., D.D., *Bussey Professor of New Testament Criticism and Interpretation, and Dexter Lecturer on Biblical Literature.*

HENRY HARRISON HAYNES, S.T.B., Ph.D., *Instructor in Semitic Languages.*

JOHN WINTHROP PLATNER, A.M., D.D., *Lecturer on Ecclesiastical History.*

IRVAH LESTER WINTER, A.B., *Assistant Professor of Elocution.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. THE DIVINITY SCHOOL is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School paying the full fee. Over three hundred such courses of instruction were given in 1905-06 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School of Arts and Sciences, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. THE DIVINITY SCHOOL accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 7). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. THE DIVINITY SCHOOL is an undenominational school of theology. The constitution of the Divinity School prescribes that: "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required

either of the instructors or students." In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

4. While THE DIVINITY SCHOOL provides a systematic three years' course of theological study for the degree of Bachelor of Divinity, it also offers special advantages to graduates of Theological Schools and other qualified students who may wish to undertake special courses of professional study. In the academic year 1905-06 there were among the students of the School graduates of the following theological seminaries: Allegheny; Allegheny Reformed Presbyterian; Andover; College of the Bible, Ky.; Boston University; Chicago; Concordia; Episcopal School, Cambridge; Harvard University; Queen's University; Rochester; Yale University.

5. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers and a Friday evening service with sermon are conducted by students and officers of the School. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses, according to the estimated amount of work in each, and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses, unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

There are also added to the list of courses offered by the Faculty of Divinity the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

INTRODUCTION TO THE STUDY OF THEOLOGY

Eight lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of theological study, their relations to other departments of learning, and their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

1. Hebrew. — Morphology. Explanation of parts of Genesis and of the Book of Psalms. *Mon., Wed., Fri., at 10.* Dr. HAYNES.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid.

Text-books: Davidson's *Introductory Hebrew Grammar*; Hahn's *Hebrew Bible*; Baer and Delitzsch's *Genesis and Psalms*, Leipzig, Tauchnitz, M. 1.20 to 1.50 a part; *Hebrew Lexicon*.

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 2.30.* Professor TOY.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the Prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Textual criticism is studied mainly by comparison of the Hebrew with the Septuagint. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views,

and to questions of date and authorship. Each student does private reading in Hebrew and writes a thesis.

Text-books: *Bible and Lexicon*; Gesenius's *Grammar*; Driver's *Use of the Tenses in Hebrew*, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.; Buhl's *Canon and Text of the Old Testament*, Edinburgh, 1892, c. \$2.00, or the German ed., c. \$1.25; Swete's *Introduction to the Old Testament in Greek*.

Reference-books: Grammars and lexicons, texts of versions, the collections of manuscript-readings by Kennicott, De' Rossi, and Holmes and Parsons, and commentaries.

[3 ²hf. Jewish Aramaic.—Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course (second half-year)*. Wed., Fri., at 10. Dr. HAYNES.]

Omitted in 1906–07.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The reading consists of selections from the works named.

Text-books: Ezra and Daniel, in the edition of Baer and Delitzsch; selections from the *Targum of Onkelos*; Marti's *Grammatik des Biblisch-Aramäischen*; Dalman's *Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch*, Frankfurt, 1901.

[11 ¹hf. Classical Aramaic (Syriac). *Half-course (first half-year)*. Wed., Fri., at 10. Dr. HAYNES.]

Omitted in 1906–07.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for text-criticism, since the Syriac is one of the earliest Biblical versions, and to the student of ecclesiastical history and of general Eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, and from Brockelmann.

Text-books: Brockelmann's *Syrische Grammatik*; Syriac New Testament; J. Brun's *Dictionarium Syriaco-Latinum*, Beirut, 1895.

Reference-books: Nöldeke's *Syrische Grammatik*, ed. 2, Leipzig, C. H. Tauchnitz, 1898, c. M. 12.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. Tu., Th., and (at the pleasure of the instructor) Sat., at 11. Professor G. F. MOORE.

The time covered by this course includes the whole of Israel's national life: the rise of the monarchy, the disruption of the state, the internal

feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the formation of a theocratic state, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, the reign of Herod, and the rule of the Roman procurators. Special attention is paid to the growth of political and social institutions.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains. Two theses are prepared by each member of the class. Parallel readings are assigned.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, Schürer, Kent, and H. P. Smith.

5. History of Jewish Literature from the earliest times to 200 A.D.
Tu., Th., at 2.30. Professor G. F. MOORE.

The first part of the course is a critical inquiry concerning the age, authorship, collection, and transmission of the books of the Old Testament; the second deals in a similar way with Jewish literature to the close of the second century of the Christian Era, including both its Palestinian and its Hellenistic branches. The primary object of the course is to determine the value of these writings as historical sources. A considerable amount of reading is required.

6. History of the Hebrew Religion, with comparison of other Semitic religions. *Mon., 3.30-5.30.* Professor TOY.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the second century of our era. The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets, and the growth of religious institutions; the law and the sacred canon; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, Budde's *Religion of Israel to the Exile*, and Cheyne's *Jewish Religious Life after the Exile*, with references to other works.

For this course a knowledge of Courses 4 and 5, or their equivalent, is desirable.

7. Assyrian. *Tu., Th., at 10.* Dr. HAYNES.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. To begin this study an acquaintance with some other Semitic language is necessary.

The reading begins with transliterated texts whereby the student acquires some knowledge of grammar and vocabulary before making much progress with the syllabary. This knowledge greatly facilitates the acquisition of the written characters. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Lyon's *Assyrian Manual*, Scribner's, New York, 1892, \$4.00; Delitzsch's *Assyrische Lesestücke*, ed. 4, Leipzig, 1900, M. 18; Delitzsch's *Assyrian Grammar*, Reuther & Reichard, Berlin, M. 9.

[8. Assyrian (second course). *Tu., Th., at 10.* Professor LYON.]

Omitted in 1906-07.

Extensive reading in *Contracts from the time of the Hammurabi Dynasty* and *The Laws of Hammurabi*. Practice in copying and deciphering originals in the Semitic Museum.

Reference-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4; *Mémoires de la Délégation en Perse*, vol. iv; Brünnow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*; Muss-Arnolt's *Assyrian Dictionary*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. There are essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

Allied Courses Offered by the Faculty of Arts and Sciences

[History of Babylonia and Assyria (Semitic 6 hf.). *Half-course.*
Sat., at 10. Professor LYON.]

Omitted in 1906-07.

Arabic (Semitic 7). — Socin's *Grammar*; Brünnow's *Chrestomathy*.
Tu., Th., at 11. Dr. HAYNES.

Arabic (second course) (Semitic 8). — Wright's *Grammar*. The Moallakāt. Motenebbi. Ibn Haldun. The Korān. *Tu., Th., at 3.30.* Professor TOY.

[Ethiopic (Semitic 9 *hf.*). — Praetorius's *Grammar*, with references to Dillmann's *Grammar*. Dillmann's *Chrestomathy*. Enoch. *Half-course. Once a week.* Dr. HAYNES.]

Omitted in 1906–07.

[Phoenician and Aramaic Inscriptions (Semitic 10 *hf.*). — Lidzbarski's *Nordsemitische Epigraphik*. *Half-course. Once a week.* Professor G. F. MOORE.]

Omitted in 1906–07. :

[History of the Spanish Califate (Semitic 14 *hf.*). — The Barbary States. Moslems in Sicily. Lectures on the Literature. The Korān. *Half-course. Wed., at 3.30.* Professor TOY.]

Omitted in 1906–07.

History of the Bagdad Califate (Semitic 15 *hf.*). — Mohammedanism in Egypt and India. Mohammedan Law. The Crusades. Lectures on the Literature. The Korān. *Half-course. Wed., at 3.30.* Professor TOY.

NEW TESTAMENT

2. Introduction to the Study of the New Testament.

First half-year: The origin and early history of the New Testament writings.

Second half-year: The teaching of Jesus Christ, and the theological and ethical ideas of the New Testament Writers. *Mon., Wed., Fri., at 9.* Professor ROPES.

This course aims to give in outline a general view, first of New Testament literary criticism ("Introduction"), and secondly of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be regular required reading and frequent written papers. Continuous reading of the Greek text will not be required.

Either half of this course may with the consent of the instructor be counted as a half-course.

NOTE. — To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflec-

tions and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation.

[3. The Gospels of Matthew, Mark, and Luke. *Mon., Wed., Fri., at 10.* Professor ROPES.]

Omitted in 1906-07.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, the Synoptic problem, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

[4 ¹/₂hf. Problems in the Study of the Life of Christ. *Half-course (first half-year).* *Two hours a week.* Professor ROPES.]

Omitted in 1906-07.

This course is open only to students already possessing a considerable acquaintance with the interpretation of the Gospels. The aim will be to investigate some of the main problems in the Life of Christ, such as the historical value of the Gospel of Mark, the chronology of Jesus' Ministry, the question of the dominance of the apocalyptic or of the ethical element in his thought, his claim to be Messiah, the original character and permanent significance of his eschatology, the narratives of miracles, and the like. Each student will be expected to undertake one special topic for investigation and written report; and all the members of the course will be required to read the main parts of the more important modern Lives of Christ, by Strauss, Renan, Keim, B. Weiss, Andrews, Edersheim, O. Holtzmann.

6 ¹/₂hf. The Gospel and Epistles of John. — Selected portions. *Half-course (first half-year).* *Twice a week.* Professor ROPES.

7 ²/₃hf. The Apostolic Age. — Study of the Acts of the Apostles. *Half-course (second half-year).* *Three times a week.* Professor ROPES.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be directly used for the history of the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek Testament is necessary for this course.

8. The Epistles of Paul.—Selected portions. *Mon., Wed., Fri., at 10.* Professor ROPES.

Proficiency in the use of the Greek New Testament is necessary for this course.

- [12^{2hf}. The Epistles of James, Peter, and Jude. *Half-course (second half-year).* *Twice a week.* Professor ROPES.]

Omitted in 1906–07.

Proficiency in the use of the Greek Testament is necessary for this course. One or more papers on subjects of literary or historical criticism connected with these Epistles will be required of each member of the course.

- [13^{2hf}. The Revelation of John. *Half-course (second half-year).* *Twice a week.* Professor ROPES.]

Omitted in 1906–07.

- 15^{1hf}. The Theological Method of Jesus and Paul. *Half-course (first half-year).* *Tu., Th., at 10.* Professor FENN.

20. Advanced study and research. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Allied Courses

Attention is called to the following Courses, offered by the Faculty of Arts and Sciences and of importance for persons intending to become professional students of the New Testament.

Plato (Republic); Aristotle (Ethics, Books I–IV and X) — Survey of Greek Philosophy from Thales to Aristotle (Greek 8). *Tu., Th., Sat., at 10.* Professor GOODWIN and Associate Professor C. P. PARKER.

Greek Philosophy, with especial reference to Plato (Philosophy 12).—Lectures, prescribed reading, and theses. *Mon., Wed., Fri., at 10.* Asst. Professor SANTAYANA.

History of Later Greek Literature (the Alexandrian and Roman periods) (Classical Philology 42).—Lectures, with direction of the students' private reading. *Tu., Th., Sat., at 12.* Professor WEIR SMYTH.

Introduction to Greek Palaeography (Classical Philology 30^{2hf.}).
Half-course (second half-year). Mon., Wed., Fri., at 10.
 Asst. Professor GULICK.

CHURCH HISTORY

[2a^{1hf.} The Formation of the Catholic Church. *Half-course (first half-year). Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1906-07.

Course 2 is a detailed examination of the formative period of the Church on the side of its organization, its system of government and administration. The several theories of early church history, the democratic, the episcopal, the papal, will be studied, and the final outcome in the East and in the West will be treated as the result of a conflict among these theories, determined by the special conditions of social order in each case.

[2b^{2hf.} The Roman Papacy and the Holy Roman Empire in the Middle Ages. *Half-course (second half-year). Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1906-07.

In this course the attempt is made to show the development of the papal system in connection with the institutions peculiar to mediaeval society, the feudal system, the scholastic philosophy, the principle of asceticism, the working of the customary law of the Germanic peoples, the reaction upon it of the Roman Law and the consequent fixing of the Canon Law. The instruction will be by lectures and extended reading, with occasional written work.

[3. The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent (1550 to 1563).
Tu., Th., Sat., at 9. Professor EMERTON.]

Omitted in 1906-07.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 2 and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4. The Church since the Reformation. *Mon., Wed., Fri., at 11.*
Professor E. C. MOORE.

This course will deal mainly with the history of Protestant Christendom, but space will be given for the treatment of the Counter-Reformation and of the present situation in the Catholic Church. The rise of the most important of the Protestant denominations and the history of the Church in America will be discussed. In the treatment of the nineteenth century the history of Missions will have prominent place.

[5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period from the earliest time to the Eighteenth Century. *Tu., Th., at 11.* Professor EMERTON.]

Omitted in 1906-07.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general movement of Church History will be presumed, and it will generally be found advisable to take this course at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

[7¹/₂. History of Christian Literature until the Time of Eusebius.
Half-course (first half-year). Fri., at 3.30. Professor E. C. MOORE.]

Omitted in 1906-07.

The purpose of this course is to deal with the body of literature, including the canonical Scriptures of the New Testament, which was produced by the Christian movement in the first four centuries. The relation of this literature to the Jewish spirit, and as well to classical forms and Hellenic influences, will be considered, as also the development of the literary type characteristic of the church fathers. The gradual separation from the rest of this literature of that part which was subsequently known as the New Testament will be treated of, with the causes and consequences of that separation.

10 ¹/₂h. Christian Institutions, historically and comparatively considered. *Half-course (first half-year). Tu., Th., at 3.30, and a third hour at the pleasure of the instructor.* Professor PLATNER (Andover Theological Seminary).

The subjects of study in this course are the organization and government, the forms of worship, and the doctrinal standards of each of the principal divisions of the Christian church, both Catholic and Protestant. The lectures aim to exhibit not only the common sources from which the various legal, liturgical, and doctrinal formulas have been developed, but also their present resemblances and differences, affording a comprehensive survey of the institutional side of modern Christendom.

[20. Advanced study and research. *Once a week, two successive hours.* Professor EMERTON.]

Omitted in 1906-07.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be

remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

HISTORY OF RELIGIONS

1 ¹*hf.* Introduction to the Study of Religions. *Half-course (first half-year).* Tu., Th., Sat., at 12. Professor G. F. MOORE.

After a sketch of the history of the subject, the course takes up the phenomena of the lower religions, showing their connection with primitive notions of nature and with the social organization; discusses theories of the genesis and evolution of religion; factors in the development of religion, and its main stages; classification of religions and comparison of the principal types. Attention is then directed to the nature of the religious sentiment; the origin of religious conceptions, and the changes which they undergo; their correspondence to conceptions of the universe; the fundamental problems of the philosophy of religion.

This course, though complete in itself, is intended to prepare the way for more advanced study of the history of religions and the philosophy of religion.

2. History of Religions in Outline. *Mon., Wed., Fri., at 2.30.* Professor G. F. MOORE.

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion. The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses.

[4 ¹*hf.* History of Judaism. *Half-course (first half-year).* Three times a week. Professor G. F. MOORE.]

Omitted in 1906-07.

The course will cover the history of the Jewish religion from the beginning of the Seleucid supremacy (198 B.C.) to the present time. The formative period, to the age of the Antonines, will be treated with greater fulness, including the influence of Greek life and thought and the reaction from it, and the rise of Christianity and its separation from Judaism. This will be followed by a more rapid survey of the subsequent development: the Talmudic age; the influence of Arab culture; Jewish philosophy and theology in the Middle Ages; modern movements and tendencies in Judaism.

Attention is called to the two allied courses offered by the Faculty of Divinity, Old Testament 6, on the History of the Hebrew Religion, and New Testament 2, on New Testament Theology, and to the following courses offered by the Faculty of Arts and Sciences:—

[Science of Religion (Philosophy 7 *hf.*) *Half-course. Fri., at 11.*
Dr. WOODS.]

Omitted in 1906–07.

Philosophical Systems of India, with special reference to Vedanta, Sankhya, and Yoga (Philosophy 18). *Tu., Th., Sat., at 12.*
Dr. WOODS.

[Germanic and Celtic Religions (History of Religions 3 ²*hf.*) *Half-course (second half-year). Three times a week.* Professors KITTREDGE and F. N. ROBINSON.]

Omitted in 1906–07.

Germanic Mythology (German 16 ¹*hf.*) *Half-course (first half-year). Mon., Wed., Fri., at 11.* Professor KITTREDGE.

[History of Babylonia and Assyria (Semitic 6 *hf.*) *Half-course. Sat., at 10.* Professor LYON.]

Omitted in 1906–07.

See also Philosophy 3, 9, and 12; Greek 8; Semitic 15.

THEOLOGY

1 ¹*hf.* Theism. *Half-course (first half-year). Mon., Wed., Fri., at 11.* Professor FENN.

The work of the course consists of two lectures a week and one hour (Friday) of conference upon collateral reading.

2 ²*hf.* Outlines of Systematic Theology. *Half-course (second half-year).* *Mon., Wed., Fri., at 11.* Professor FENN.

This course considers (1) The Nature and Method of Revelation, (2) The Theological Interpretation of Problems of Religious Experience. The courses, Theology 1, New Testament 15, and Theology 2, form a logical sequence, and, although any one course may be taken without reference to the others, they are recommended for successive years in the order named.

3 ¹*hf.* New England Theology. *Half-course (first half-year).* *Wed., 3.30-5.30.* Professor FENN.

The object of this course is to develop the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies.

[4 ²*hf.* Typical Systems of Christian Theology. *Half-course (second half-year).* *Wed., 3.30-5.30.* Professor FENN.]

Omitted in 1906-07.

In this course the works of at least two representative theologians will be carefully studied each year.

5 ²*hf.* The History and Philosophy of Christian Mysticism. *Half-course (second half-year).* *Wed., 3.30-5.30.* Professor FENN.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

6. The History of Christian Thought since Kant, including a discussion of the present state and tendencies of theological thought. *Mon., Wed., Fri., at 12.* Professor E. C. MOORE.

With Kant begins the modern philosophical movement. Any present statement in Theology must take account of the scientific movement of the Nineteenth Century and its effect upon the ideas of God and the world. It must reckon also with the results of historical and literary criticism in the last half-century and of the comparative study of religions. It will be affected by the change from the emphasis upon the individual, which was characteristic of earlier Protestantism, to the endeavor after social expression and the pursuit of social ends, which marks all the life and thought of our time. This course will endeavor to register, even if only in a fragmentary way, such changes as have already taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian Doctrine.

7^{2hf}. Philosophy of Religion. Lectures, readings, and reports. *Half-course (second half-year). Tu., Th., and (at the pleasure of the instructor) Sat., at 11.* Professor E. C. MOORE.

The aim of this course is to give some account of that formal reflection which has taken Religion as its object, particularly an account of the direction and issue of this reflection during the Nineteenth Century.

The problem which religion itself presents is to be dealt with in its epistemological, in its psychological, and in its ethical aspects. Religion in its relation to knowledge, Religion as experience and in relation to other experiences, Religion as motive and as form of spiritual culture is to be treated of.

Reference will be made to Pfleiderer, Höffding, and Siebeck, also to Caird and Sabatier.

[20^{2hf}. The Theology of Ritschl and of the Ritschlian School, upon the basis of the works of Ritschl, Herrmann, and Kaftan. *Half-course (second half-year). Fri., at 3.30.* Professor E. C. MOORE.]

Omitted in 1906-07.

The course is conducted as a seminary and is designed for advanced students who are interested in present phases of theological discussion. Students choosing it should take also Theology 6 unless they have already taken either Theology 6 or its equivalent.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4).—The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30.* Asst. Professor R. B. PERRY.

Metaphysics (Philosophy 9).—The fundamental problems of Theoretical Philosophy. — The Nature of Reality; Monism and Pluralism; Freedom, Teleology, and Theism. Royce's *The World and the Individual*. Lectures and a thesis. *Tu., Th., Sat., at 11.* Professor ROYCE.

Philosophy of Nature, with especial reference to Man's place in Nature (Philosophy 3).—Fundamental Conceptions of Natural Science, and their relation to Ethical and Religious Truth. Lectures, prescribed reading, and theses. *Tu., Th., Sat., at 12.* Asst. Professor R. B. PERRY.

Ethical Seminary (Philosophy 20d).—*Subject for the year: The Systematization of Ethics.* *Th., 4-6.* Professor PALMER.

ETHICS

1. Social Ethics. — The problems of Poor-Relief, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and prescribed reading. *Tu., Th., Sat., at 10.* Professor PEABODY and Dr. ROGERS.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with similar subjects by the emphasis laid on the moral aspects of the Social Question and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature and relations of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Muirhead's *Elements of Ethics*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*]; the ethics of the labor question [required reading from J. A. Hobson's *The Social Problem*, Schäffle's *The Quintessence of Socialism*, Adams and Sumner, *The Labor Problem*]; and the ethics of the drink question [required reading from *The Liquor Problem; a Summary of Investigations*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor or his assistant; and an important feature of the course is the suggestion and direction of such personal investigation, and the provision to each student of special literature or opportunities for observation.

Rooms are expressly assigned for the convenience of students of Social Ethics, on the second floor of Emerson Hall, including a large lecture-room, a seminary-room, a conference-room, a library, and two rooms occupied by the Social Museum. The Library of 1500 volumes is a special collection for the use of students of Social Ethics, with conveniences for study and research. The Social Museum is a collection of graphical material, illustrating by photographs, models, diagrams, and charts, many movements of social welfare and industrial progress.

- 20a. Seminary of Social Ethics. — *Subject for the year:* Christian Ethics and Modern Life. *Tu., 7.30–9.30 P.M.* Professor PEABODY.

- 20b. Professor PEABODY will direct special researches of competent students in the Ethics of the Social Questions.

Allied Courses Offered by the Faculty of Arts and Sciences

Social Ethics (Social Ethics 2²hf.). — Practical Problems of Public Aid, Charity, and Neighborhood Work. Lectures, conferences, and prescribed reading. *Half-course (second half-year)*. *Tu., Th., at 2.30.* Dr. BRACKETT.

Criminology and Penology (Social Ethics 3¹hf.). Lectures, reading, reports, and a thesis. *Half-course (first half-year)*. *Mon., Wed., Fri., at 12.* Dr. ROGERS.

Ethics (Philosophy 4). — The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30.* Asst. Professor R. B. PERRY.

Ethical Seminary (Philosophy 20d). — *Subject for the year: The Systematization of Ethics.* ~~Th.~~, 4-6. Professor PALMER.

Principles of Sociology (Economics 3). — Theories of Social Progress. *Mon., Wed., and (at the pleasure of the instructor) Fri., at 1.30.* Mr. J. A. FIELD.

Problems of Labor (Economics 9a¹hf.). — *Half-course (first half-year)*. *Tu., Th., and (at the pleasure of the instructor) Sat., at 1.30.* Professor RIPLEY and an assistant.

Methods of Social Reform (Economics 14b¹hf.). — Socialism, Communism, the Single Tax, etc. *Half-course (first half-year)*. *Tu., Th., at 1.30.* Professor FETTER (Cornell University).

HOMILETICS AND PASTORAL CARE

1¹hf. **Preaching and the Conduct of Worship.** *Half-course (first half-year)*. *Wed., Fri., at 10.* Professor PEABODY.

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the hands of several instructors. This course considers the principles of worship and the preparation of sermons; and provides personal conferences and criticisms of form and method, together with the critical study of selected preachers.

2. Preaching. Each student prepares eight sermons during the year, of which some are preached before the class and criticized by students and instructor in (Appleton Chapel), and the rest are criticized by the instructor privately. Students in this course should already have taken Homiletics 1 or its equivalent. The course may be taken a second year with the permission of the instructor, and may be entered at the beginning of the second half-year. Professors PEABODY, E. C. MOORE, and FENN.

Further opportunities for study in this department will be provided by special lectures, to be later announced.

ELOCUTION

1. Voice Training, and the Elements of Form in Speaking. Preparatory to Course 2. *Once a week.* (Not counted for a degree.) Asst. Professor WINTER.
- 2 *hf.* Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course. Twice a week.* Asst. Professor WINTER.

The training in Course 1 is implied in the requirements of Course 2, and is to be taken before or with Course 2 — preferably before.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week day except Friday.

Worship and Preaching, on Fridays after November 1, conducted by students, in the Chapel of the School. Open to the public. 7.30 P.M.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

The seventh session of the Summer School of Theology was held from July 5 to July 21, 1905. The School was in charge of the following committee of the Faculty: Professors LYON, E. C. MOORE, and FENN, and Mr. MORISON. The School was open to men and women. The fee was \$15.

The lecturers were, from Harvard University: Professors TOY, G. F. MOORE, LYON, FENN, and ROPES; and from elsewhere, the following persons: —

SOLOMON SCHECHTER, M.A., Litt.D., *President, and Professor of Jewish Theology, Jewish Theological Seminary of America.*

HENRY SYLVESTER NASH, D.D., *Professor of the Literature and Interpretation of the New Testament, Episcopal Theological School, Cambridge.*

CHARLES CUTLER TORREY, Ph.D., D.D., *Professor of Semitic Languages, Yale University.*

JOHN WINTHROP PLATNER, D.D., *Professor of Ecclesiastical History, Andover Theological Seminary.*

The attendance of the Summer School of Theology for the seven years of its existence has been as follows: —

Years.	Subjects for the Year.	Men.	Women.	Total.
1899.	Old Testament, Church History, Theology . . .	96	9	105
1900.	New Testament, History of Religions, Homiletics	52	2	54
1901.	The Relation of Ministers to Social Questions . .	84	5	89
1902.	Current Problems in Theology	74	4	78
1903.	Principles of Education in the Work of the Church	54	4	58
1904.	Contributions to Historical Theology	46	1	47
1905.	The Bible	54	7	61
		460	32	492

The attendance of ordained ministers has been as follows : —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.	Christian Connection.	German Reformed.	Moravian.	Evangelical Association.	Dutch Reformed.
1899	27	17	16	14	5	3	..	..	..	..	..	..	..	..	..
1900	17	6	3	14	6	..	3	3	..	..	..	..	..	..	..
1901	28	12	11	14	5	2	..	10	1	1	..	..	..	..	..
1902	28	7	15	3	5	1	1	8	1	1	..	..	..	..	..
1903	21	4	10	5	..	5	3	1	1	..	1	1	1	..	..
1904	13	6	11	1	7	1	..	3	1	..	1	..	..	1	..
1905	7	4	14	3	5	1	5	9	..	..	1	3	..	..	1
	141	56	80	54	33	13	12	34	4	2	3	4	1	1	1

The geographical representation of students of the Summer School in 1905 was as follows : —

Alabama	1	Kentucky	2
California	1	Maine	2
Canada	1	Massachusetts	23
China	1	New Hampshire	2
Connecticut	1	New Jersey	1
District of Columbia	2	New York	8
Illinois	1	Ohio	3
Iowa	1	Pennsylvania	4
Japan	1	Tennessee	1
Kansas	2	Virginia	3

The Summer School of 1906 will be held July 5–21. A special pamphlet describing the programme of this session will be sent to any address by the Secretary of the Divinity Faculty.

THE LIBRARY

The School has a theological library consisting of about 34,900 volumes and 9,000 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, not

yet complete, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 451,000 volumes and is rich in theological literature. The author catalogue of the Divinity School Library includes all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

Students who are Bachelors of Arts of Harvard College, and have counted Divinity School courses for the degree of Bachelor of Arts, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degree of Bachelor of Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of MASTER OF ARTS, after pursuing for one year at the School a course of theological study accepted by the Administrative Board of the Graduate School of Arts and Sciences as suitable and sufficient for the purpose, and passing with high credit an examination on the same. Work counted for this degree cannot be counted for the degree of Bachelor of Divinity.

Students in the Divinity School who are qualified under the conditions required by the Faculty of Arts and Sciences may receive the degree of DOCTOR OF PHILOSOPHY after pursuing studies belonging to some one of the following fields: Semitic studies, Biblical and Patristic Greek, Church History, Theology, Sociology.

The examinations for the degree of Ph.D. are conducted by the appropriate Divisions of the Faculty of Arts and Sciences, according to the special regulations of each Division. The Divisions having the above-mentioned subjects in charge are the following: Semitic Languages and History, Ancient Languages, History and Political Science, Philosophy.

Recommendations for the degrees of Master of Arts and Doctor of Philosophy must proceed from the Faculty of Arts and Sciences, and must be conformed to the requirements maintained by that Faculty. For the degree of Ph.D. at least two years of specially approved and directed advanced study, one of which must be spent at Harvard University, are required of students already qualified for candidacy for this degree.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School of Arts and Sciences*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

THE BILLINGS PRIZE. By a gift to the Divinity School from the Trustees of the Robert C. Billings Estate a prize is offered annually for Improvement in Pulpit Delivery. The prize offered this year is \$100. It may be divided, and if no competitor shows sufficient merit may be withheld. The competition will take place in May, 1906. This prize is open to all students in the Divinity School who during the current year shall have taken either Elocution 1 or Elocution 2, and also shall either have taken Homiletics 2 or have had part in the public services of the Divinity School.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *March 31*. Applications received after that date for scholarships not previously assigned will be considered and acted on as promptly as possible.

The income of the funds named below is assigned for beneficiary purposes upon recommendation of the Faculty.

1. The following funds held by the President and Fellows of Harvard College: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

The CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., two with an income of one hundred and twenty dollars each.

The SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, four with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

The BEQUEST OF ABNER W. BUTTRICK, Esq., of Lowell, the income of which is awarded by the President and Fellows "to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel." The annual income of this bequest is five hundred and seventy-five dollars.

The WILLIAM POMROY FUND, of which the income amounts to about forty-five dollars.

2. The fund held by the Trustees of the CHARITY OF EDWARD HOPKINS. From a portion of the income of this fund scholarships are awarded to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University.

3. The WILLIAMS FUND held by The Society for Promoting Theological Education. According to the terms of the bequest, the income is to be given to "such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance"; and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated

at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." The income of the Williams Fund amounts to about four thousand dollars.

From the income of the above funds fellowships and scholarships are awarded as follows: —

1. WILLIAMS FELLOWSHIPS. At present two resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

2. SIX HOPKINS SCHOLARSHIPS. The value of these scholarships depends on the income of the fund in each year, but may be estimated at about two hundred and seventy-five dollars.

3. Scholarships made by combining the income of the several funds held by the President and Fellows and the Williams Fund in awards dependent upon grades attained. The amounts given are usually two hundred, two hundred and fifty, or three hundred dollars. In the last eight years there have been annually so granted on an average ten scholarships of two hundred dollars or less, and five scholarships of two hundred and fifty dollars or more.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students taking less than three and a half courses the fee may vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. The fee of \$150 is charged to every student who wishes to have the year counted as a year of residence for any degree. A Resident Graduate or Special Student paying for less than three and a half courses must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. Other students who are members of the Divinity School for but part of a year are allowed the following deductions from the full fee of one hundred and fifty dollars. A student who joins between December 31 and the end of the first half-year is allowed a *deduction* of forty dollars; one who enters between the beginning of the second half-year and April 1 is allowed a deduction of sixty dollars; and

one who enters after March 31 is allowed a deduction of one hundred dollars. A student who leaves before January 1 is allowed a deduction of one hundred dollars, if he gives written notice of his withdrawal before that date to the Secretary of the Faculty; one who leaves between December 31 and the end of the first half-year is allowed a deduction of sixty dollars, if he gives written notice to the Secretary before the end of the first half-year; and one who leaves between the end of the first half-year and April 1 is allowed a deduction of forty dollars, if he gives written notice to the Secretary before April 1; but if he fails to give written notice of withdrawal no deduction is allowed.

The first half-year ends on the Saturday before the second Sunday in February. The first third of the academic year begins with the academic year, and ends *December 31*. The second third begins *January 1* and ends *March 31*. The last third begins *April 1* and ends at *Commencement*.

A fee of four dollars a year is charged to every student registered in the Divinity School, for the maintenance of the Stillman Infirmary; and, on the order of a physician, every student will be given, in case of sickness, in return for this fee, a bed in a ward, board, and ordinary nursing, for a period not exceeding two weeks in any one academic year.

An examination fee of thirty dollars is charged Divinity students taking the degree of Ph.D. unless they have paid the full tuition fee of one hundred and fifty dollars for at least one year, in the Divinity School or other graduate department of the University. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, or by a surety company duly qualified to do business in Massachusetts, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in United States bonds for the same purpose; or he may deposit *fifty dollars* as security and pay in advance all sums for which he shall become liable to the University. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds;

or must in advance and in addition to his tuition fee pay the full year's rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security is returnable after the issue of the second term-bill, one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

PAYMENT OF THE TUITION FEE. — TERM-BILLS

Each student, except such Resident Graduates and Special Students as are taking less than three and a half courses, is required to pay ninety dollars of the tuition fee to the Bursar punctually at the beginning of the academic year without the presentation of a bill. The second instalment, of sixty dollars, is entered upon the first term-bill, issued January 20, and is to be paid on or before February 10.

In like manner Resident Graduates and Special Students who are liable for less than the full tuition fee of one hundred and fifty dollars are required to pay at the beginning of the academic year ninety dollars, or the whole fee if it does not exceed ninety dollars; and the remainder of the fee, if any, on or before February 10.

The first term-bill is issued January 20, and must be paid on or before February 10. This bill includes, in addition to the second instalment of the tuition fee, such charges as the following: Two-thirds of the year's charges for the use of a College room; fees for laboratory courses which begin in the first half-year; Stillman Infirmary fee; locker fees; such incidental charges as can then be determined; charges for gas, and for board at the Harvard Dining Association and the Randall Hall Association made up to as late a date as practicable.

The second term-bill is issued one week before Commencement, and contains the charges not included in the first bill. The second term-bill must be paid by all candidates for degrees at least one day before Commencement; and by all other students, on or before July 25.

Students who are candidates for degrees in the middle of the academic year must pay all dues to the University at least one day before the day upon which the degrees are to be voted.

When a student's connection with the University is severed, all charges against him must be paid at once.

Each student whose dues to the University remain unpaid on the day fixed for their payment is required at once to cease attending lectures or recitations, using the libraries, laboratories, gymnasium, athletic grounds or buildings, boarding at the Harvard Dining Association or at the Randall Hall Association, and making use of any other privileges as a student, until his financial relations with the University have been arranged satisfactorily to the Bursar. Failure to comply with this rule is deemed cause for final separation of the student from the University.

The average expenses of a student for a year are: —

For rent and care of room . . .	\$60.00	
For tuition	150.00	
For board, 38 weeks	114.00	133.
For Stillman Infirmary . . .	4.00	
For fuel and light	15.00	
	<hr/>	
	\$843.00	362.

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here depends in part upon the student's orders, averaging a little over \$4.00 a week. The membership is limited, and application should be made before September 15, to the Auditor of the Dining Association, Memorial Hall.

At Randall Hall meals *à la carte* are served at cost, making it possible to get good board for from \$2.50 to \$3.00 a week or less. The annual fees of the Association are low. Application should be made early to the Secretary of the Randall Hall Association.

DIVINITY HALL

Divinity Hall, the dormitory of the Divinity School, contains 41 rooms. These rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day rooms not previously engaged will be assigned to members of other departments who have filed with the Bursar applications which have been duly approved by the Secretary of the Faculty of the Divinity School. The Faculty of the Divinity School, however, reserves the right of discrimination between applicants as the interests of the School may dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonnier; study table; chairs; book shelves; rug. The price includes the use of the furniture. Floor plans are shown on pages 36 and 37.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$45.	No. 10.	\$70.	No. 18, 28.
\$50.	" 5.	\$75.	" 35.
\$55.	" 2, 3, 14.	\$80.	" 41.
\$60.	" 1, 13.	\$85.	" 17, 19, 23, 25, 29,
\$65.	" 20.		31, 33, 37, 39.

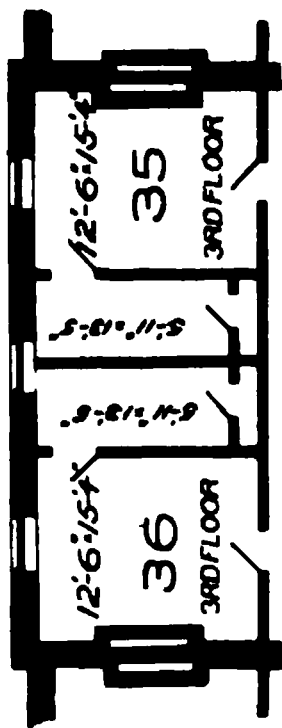
FURNISHED ROOMS

\$55.	No. 6.	\$80.	No. 26, 32, 40, 42.
\$60.	" 4, 9, 12.	\$85.	" 21, 36.
\$65.	" 11.	\$90.	" 16, 27, 30.
\$75.	" 7, 8, 24, 34, 38.		

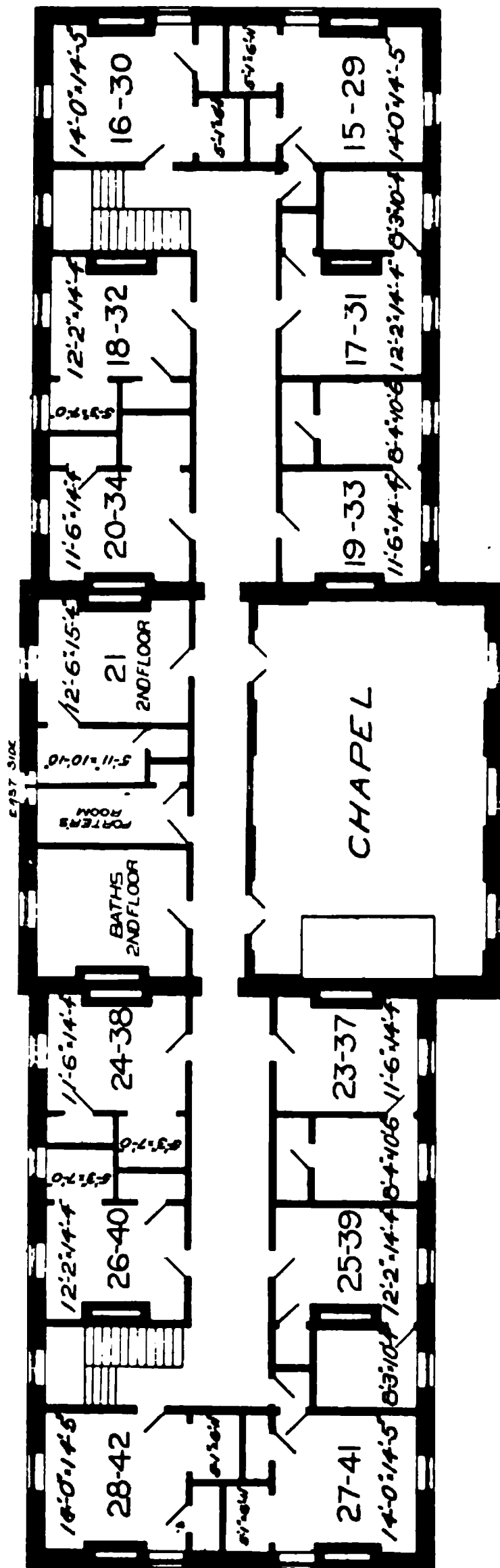
N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.



36 AND 35 ARE BETWEEN 38 AND 34



DIVINITY HALL. SECOND AND THIRD FLOORS

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Room 1, Divinity Library, on September 27, 1906, between 10 and 1.

The Secretary of the Faculty is at the Library daily from 9 to 1.

Further information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1906-07.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Testament 2.		New Testament 2.		New Testament 2.	
10-11	Old Testament 1. New Testament 3.	Old Testament 7. New Testament 15. Ethics 1.	Old Testament 1. New Testament 3. Homiletics 1.	Old Testament 1. New Testament 15. Ethics 1.	Old Testament 1. New Testament 3. Homiletics 1.	Ethics 1.
11-12	Church History 4. Theology 1 st , 2 ^d .	Old Testament 4. Theology 7 th .	Church History 4. Theology 1 st , 2 ^d .	Old Testament 4. Theology 7 th .	Church History 4. Theology 1 st , 2 ^d .	[Old Testament 4.] [Theology 7 th .]
12-1	Theology 6.	Hist. of Religions 1 st .	Theology 6.	Hist. of Religions 1 st .	Theology 6.	Hist. of Religions 1 st .
1.30-2.30						
2.30-3.30	Hist. of Religions 2.	Old Testament 2. Old Testament 6.	Hist. of Religions 2.	Old Testament 2. Old Testament 6.	Hist. of Religions 2.	
3.30-4.30	Old Testament 6.	Church History 10 th .	Theology 3 rd , 5 th .	Church History 10 th .		
4.30-5.30	Old Testament 6.		Theology 3 rd , 5 th .			

¹ First half-year.

² Second half-year.

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The Annual Reports of the President and of the Treasurer.

The Annual University Catalogue.

The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

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VOLUME, IV

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THE
DIVINITY SCHOOL

1907-08



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CAMBRIDGE, MASS.

ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1907-08



CAMBRIDGE, MASS.
Published by the University
1907

THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, A.M., LL.D., PRESIDENT.

WILLIAM WALLACE FENN, A.M., S.T.B., DEAN, and *Bussey Professor of Theology.*

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages.*

FRANCIS GREENWOOD PEABODY, A.M., D.D., *Plummer Professor of Christian Morals.*

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History.*

GEORGE FOOT MOORE, A.M., D.D., LL.D., *Frothingham Professor of the History of Religion.*

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity, and Curator of the Semitic Museum.*

EDWARD CALDWELL MOORE, Ph.D., D.D., *Parkman Professor of Theology.*

JAMES HARDY ROPES, A.B., D.D., *Bussey Professor of New Testament Criticism and Interpretation, and Dexter Lecturer on Biblical Literature.*

IRVAH LESTER WINTER, A.B., *Assistant Professor of Elocution.*

WILLIAM ROBERT PARKHOUSE DAVEY, A.M., S.T.B., *Austin Teaching Fellow in Semitic Languages.*

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, and Secretary of the Faculty.*

THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. THE DIVINITY SCHOOL is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School paying the full fee. Over three hundred such courses of instruction were given in 1906-07 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School of Arts and Sciences, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. THE DIVINITY SCHOOL accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 7). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. THE DIVINITY SCHOOL is an undenominational school of theology. The constitution of the Divinity School prescribes that: "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the

peculiarities of any denomination of Christians shall be required either of the instructors or students." In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

4. While THE DIVINITY SCHOOL provides a systematic three years' course of theological study for the degree of Bachelor of Divinity, it also offers special advantages to graduates of Theological Schools and other qualified students who may wish to undertake special courses of professional study. In the academic year 1906-07 there were among the students of the School graduates of the following theological seminaries: Andover; Bangor; Berkeley; Boston University; Concordia; Harvard University; Kolozsvár, Hungary; Manchester College, England; Nashotah House; Newton; Pacific; Rochester.

5. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers are conducted by students and officers of the School. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses, according to the estimated amount of work in each, and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses, unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

There are also added to the list of courses offered by the Faculty of Divinity the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

INTRODUCTION TO THE STUDY OF THEOLOGY

Eight lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of theological study, their relations to other departments of learning, and their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

1. Hebrew. — Morphology. Explanation of parts of Genesis and of the Book of Psalms. *Mon., Wed., Fri., at 10.* Professor LYON and Mr. DAVEY.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid.

Text-books: Davidson's *Introductory Hebrew Grammar*; Hahn's *Hebrew Bible*; Baer and Delitzsch's *Genesis and Psalms*, Leipzig, Tauchnitz, M. 1.20 to 1.50 a part; *Hebrew Lexicon*.

2. Hebrew (second course). — Syntax. Interpretation of parts of the Prophets and the Poetical Books. Text-criticism. *Tu., Th., at 2.30.* Professor TOY.

In this course a knowledge of the forms is presupposed, and the object is to study portions of the principal Old Testament books critically. The syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. The reading begins with some earlier prose (Deuteronomy, Samuel, or Kings), goes on to selections from the Prophets, and concludes with the poetry (Job, Proverbs, Psalms, or Song of Songs) and the latest prose (Chronicles, Ezra, Nehemiah, Esther, or Ecclesiastes). Textual criticism is studied mainly by comparison of the Hebrew with the Septuagint. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views,

and to questions of date and authorship. Each student does private reading in Hebrew and writes a thesis.

Text-books: *Bible and Lexicon*; Gesenius's *Grammar*; Driver's *Use of the Tenses in Hebrew*, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.; Buhl's *Canon and Text of the Old Testament*, Edinburgh, 1892, c. \$2.00, or the German ed., c. \$1.25; Swete's *Introduction to the Old Testament in Greek*.

Reference-books: Grammars and lexicons, texts of versions, the collections of manuscript-readings by Kennicott, De' Rossi, and Holmes and Parsons, and commentaries.

3²hf. Jewish Aramaic.—Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course (second half-year)*. Wed., Fri., at 10. Mr. DAVEY.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The reading consists of selections from the works named.

Text-books: Ezra and Daniel, in the edition of Baer and Delitzsch; selections from the *Targum of Onkelos*; Marti's *Grammatik des Biblisch-Aramäischen*; Dalman's *Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch*, Frankfurt, 1901.

11¹hf. Classical Aramaic (Syriac). *Half-course (first half-year)*. Wed., Fri., at 10. Mr. DAVEY.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for text-criticism, since the Syriac is one of the earliest Biblical versions, and to the student of ecclesiastical history and of general Eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, and from Brockelmann.

Text-books: Brockelmann's *Syrische Grammatik*; Syriac New Testament; J. Brun's *Dictionarium Syriaco-Latinum*, Beirut, 1895.

Reference-books: Nöldeke's *Syrische Grammatik*, ed. 2, Leipzig, C. H. Tauchnitz, 1898, c. M. 12.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. Tu., Th., and (at the pleasure of the instructor) Sat., at 11. Professor LYON.

The time covered by this course includes the whole of Israel's national life: the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the

prophets, the Assyrian and the Babylonian captivities, the formation of a theocratic state, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, the reign of Herod, and the rule of the Roman procurators. Special attention is paid to the growth of political and social institutions.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains. Two theses are prepared by each member of the class. Parallel readings are assigned.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, Schürer, Kent, and H. P. Smith.

[5. History of Jewish Literature from the earliest times to 200 A.D.
Tu., Th., at 2.30. Professor G. F. MOORE.]

Omitted in 1907-08.

Courses 5 and 6 are usually given in alternate years.

The first part of the course is a critical inquiry concerning the age, authorship, collection, and transmission of the books of the Old Testament; the second deals in a similar way with Jewish literature to the close of the second century of the Christian Era, including both its Palestinian and its Hellenistic branches. The primary object of the course is to determine the value of these writings as historical sources. A considerable amount of reading is required.

6. History of the Hebrew Religion, with comparison of other Semitic religions. Mon., 3.30-5.30. Professor TOY.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the second century of our era. The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets, and the growth of religious institutions; the law and the sacred canon; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, Budde's *Religion of Israel to the Exile*, and Cheyne's *Jewish Religious Life after the Exile*, with references to other works.

For this course a knowledge of Courses 4 and 5, or their equivalent, is desirable.

7. Assyrian. *Tu., Th., at 10.* Professor LYON and Mr. DAVEY.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. To begin this study an acquaintance with some other Semitic language is necessary.

The reading begins with transliterated texts whereby the student acquires some knowledge of grammar and vocabulary before making much progress with the syllabary. This knowledge greatly facilitates the acquisition of the written characters. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Lyon's *Assyrian Manual*, Scribner's, New York, 1892, \$4.00; Delitzsch's *Assyrische Lesestücke*, ed. 4, Leipzig, 1900, M. 18; Delitzsch's *Assyrian Grammar*, Reuther & Reichard, Berlin, M. 9

8. Assyrian (second course). *Tu., Th., at 10.* Professor LYON.

Extensive reading in *Contracts from the time of the Hammurabi Dynasty* and *The Laws of Hammurabi*. Practice in copying and deciphering originals in the Semitic Museum.

Reference-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4; *Memoires de la Délégation en Perse*, vol. iv; Brünnow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*; Muss-Arnolt's *Assyrian Dictionary*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. There are essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

Allied Courses Offered by the Faculty of Arts and Sciences

History of Babylonia and Assyria (Semitic 6 *hs.*). *Half-course.*
Sat., at 10. Professor LYON.

Arabic (Semitic 7). — Stein's *Grammar*; Brünnow's *Chrestomathy*.
Tu., Th., Sat., at 9. Professor TOY and Mr. DAVEY.

Arabic (second course) (Semitic 8). — Wright's *Grammar*. The Moallakāt. Motenebbi. Ibn Haldun. The Korān. *Tu., Th., at 3.30.* Professor TOY.

[Ethiopic (Semitic 9 *hf.*). — Praetorius's *Grammar*, with references to Dillmann's *Grammar*. Dillmann's *Chrestomathy*. Enoch. *Half-course. Once a week.*]

Omitted in 1907-08.

Phoenician and Aramaic Inscriptions (Semitic 10 *hf.*). — Lidzbarski's *Nordsemitische Epigraphik*. *Half-course. Once a week.* Professor G. F. MOORE.

History of the Spanish Califate (Semitic 14 *hf.*). — The Barbary States. Moslems in Sicily. Lectures on the Literature. The Korān. *Half-course. Wed., at 3.30.* Professor TOY.

[History of the Bagdad Califate (Semitic 15 *hf.*). — Mohammedanism in Egypt and India. Mohammedan Law. The Crusades. Lectures on the Literature. The Korān. *Half-course. Wed., at 3.30.* Professor TOY.]

Omitted in 1907-08.

NEW TESTAMENT

2 ¹/_{hf.} Introduction to the Study of the New Testament. — The origin and early history of the New Testament writings. *Half-course (first half-year). Mon., Wed., Fri., at 9.* Professor ROPES.

This course aims to give in outline a general view of New Testament literary criticism ("Introduction"). The student will be expected to familiarize himself with the contents of the New Testament, and there will be regular required reading and frequent written papers. Continuous reading of the Greek text will not be required.

NOTE. — To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation.

3 ¹/_{hf.} The Gospel of Mark. *Half-course (first half-year). Mon., Wed., Fri., at 10.* Professor ROPES.

The Gospel of Mark will be read in class. Lectures will treat of the characteristics of the language of the New Testament, the Synoptic prob-

lem, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

[4 ¹*hf*. Problems in the Study of the Life of Christ. *Half-course (first half-year)*. *Two hours a week*. Professor ROPES.]

Omitted in 1907-08.

This course is open only to students already possessing a considerable acquaintance with the interpretation of the Gospels. The aim will be to investigate some of the main problems in the Life of Christ, such as the historical value of the Gospel of Mark, the chronology of Jesus' Ministry, the question of the dominance of the apocalyptic or of the ethical element in his thought, his claim to be Messiah, the original character and permanent significance of his eschatology, the narratives of miracles, and the like. Each student will be expected to undertake one special topic for investigation and written report; and all the members of the course will be required to read the main parts of the more important modern Lives of Christ, by Strauss, Renan, Keim, B. Weiss, Andrews, Edersheim, O. Holtzmann.

[6 ¹*hf*. The Gospel and Epistles of John. — Selected portions. *Half-course (first half-year)*. *Twice a week*. Professor ROPES.]

Omitted in 1907-08.

[7 ²*hf*. The Apostolic Age. — Study of the Acts of the Apostles. *Half-course (second half-year)*. *Three times a week*. Professor ROPES.]

Omitted in 1907-08.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be directly used for the history of the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek Testament is necessary for this course.

[8. The Epistles of Paul. — Selected portions. *Mon., Wed., Fri., at 10*. Professor ROPES.]

Omitted in 1907-08.

Proficiency in the use of the Greek New Testament is necessary for this course.

- 9 ¹hf. The Epistle to the Hebrews and the First Epistle of Clement of Rome. *Half-course (first half-year). Twice a week.* Professor ROPES.

In this course two types of post-pauline thought will be studied, and in connection with the Epistle of Clement comparison will be made with the theological ideas of others of the Apostolic Fathers.

Lightfoot and Harmer's *The Apostolic Fathers*, Macmillan and Co., 16s.

- ✓ [12 ²hf. The Epistles of James, Peter, and Jude. *Half-course (second half-year). Twice a week.* Professor ROPES.]

Omitted in 1907-08.

Proficiency in the use of the Greek Testament is necessary for this course. One or more papers on subjects of literary or historical criticism connected with these Epistles will be required of each member of the course.

- [13 ²hf. The Revelation of John. *Half-course (second half-year). Twice a week.* Professor ROPES.]

Omitted in 1907-08.

- 15 ¹hf. The Theological Method of Jesus and Paul. *Half-course (first half-year). Tu., Th., at 10.* Professor FENN.

20. Advanced study and research. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Allied Courses

Attention is called to the following Courses, offered by the Faculty of Arts and Sciences and of importance for persons intending to become professional students of the New Testament.

Plato (Republic); Aristotle (Ethics, Books I-IV and X) — Survey of Greek Philosophy from Thales to Aristotle (Greek 8). *Tu., Th., Sat., at 10.* Professors GOODWIN and J. H. WRIGHT.

Greek Philosophy, with especial reference to Plato (Philosophy 12).—Lectures, prescribed reading, and theses. *Mon., Wed., Fri., at 10.* Asst. Professor SANTAYANA.

Lucian and his Times (Greek 14 ¹hf.). *Half-course (first half-year). Tu., Th., Sat., at 12.* Asst. Professor GULICK.

CHURCH HISTORY

1. The First Eight Christian Centuries.—The Conflict of Christianity with Paganism. Origin and Development of the Roman Papacy to its alliance with the Frankish State. The Germanic races as the basis of a new Christian civilization. *Tu., Th., at 9.* Professor EMERTON.

The purpose of this course is to study the period of the decline of Rome and the rise of the new European peoples from the point of view of the institution which, more than any other, was the agent in both these processes, the Christian Church. The events of the period are treated under a three-fold division: (1) The establishment of Christianity, under the oppression, and then under the protection, of the Roman Empire; (2) The movement of the Continental Germanic peoples upon the lands of Rome, and their gradual union under the Frankish Kingdom; (3) The intimate alliance of the Roman Papacy with that kingdom in the Empire of Charlemagne.

It is the constant effort of the instructor to present the period as one of construction, and to show its relations to the future development of Europe. Especial weight is given to those institutions which were to be permanent in later mediaeval history.

- [2. The Church in the Middle Ages from Charlemagne to Dante. — Formation of the European States. The Holy Roman Empire. The Roman Papal System as the controlling force in European Life. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1907–08

The period covered by this course is that properly called “mediaeval.” Its distinguishing features are: the prevalence of the feudal system in political life, with its peculiar social consequences, knighthood, chivalry, private warfare; the great development of the Roman Papacy to the point where it influences every element of European life; the production of a new system of learning, the so-called “scholastic,” the object of which is the maintenance of a given body of religious truth; the rise of a magnificent form of art, the “Gothic”; the growth and the decline of a theory of universal monarchy, represented by the Holy Roman Empire; finally, at the end of the period, the appearance of new forces, — city life, individual thought, national consciousness, concentration of power in new monarchies, — all of which were tending to overthrow what was distinctively “mediaeval.” All these phases of history will be touched upon, but the chief emphasis will be laid upon the action of the Roman Church as the controlling principle in them all.

3. The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent (1350 to 1563). *Tu., Th., at 11.* Professor EMERTON.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 1, 2, and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4. The Church since the Reformation. *Mon., Wed., Fri., at 11.* Professor E. C. MOORE.

This course will deal mainly with the history of Protestant Christendom, but space will be given for the treatment of the Counter-Reformation and of the present situation in the Catholic Church. The rise of the most important of the Protestant denominations and the history of the Church in America will be discussed. In the treatment of the nineteenth century the history of Missions will have prominent place.

[5. History of Christian Thought, considered in its relation to the prevailing philosophy of each period, from the earliest time to the Eighteenth Century. *Tu., Th., at 11.* Professor EMERTON.]

Omitted in 1907-08.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with

the general movement of Church History will be presumed, and it will usually be found advisable to take this course at as late a stage of theological study as possible. As regards the divisions of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

6. Practice in the Study and Use of Materials for Church History.

Once a week, two successive hours. Professor EMERTON.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

HISTORY OF RELIGIONS

[1 ¹/₂h. Introduction to the Study of Religions. *Half-course (first half-year).* Tu., Th., Sat., at 12. Professor G. F. MOORE.]

Omitted in 1907-08.

After a sketch of the history of the subject, the course takes up the phenomena of the lower religions, showing their connection with primitive notions of nature and with the social organization; discusses theories of the genesis and evolution of religion; factors in the development of religion, and its main stages; classification of religions and comparison of the principal types. Attention is then directed to the nature of the religious sentiment; the origin of religious conceptions, and the changes which they undergo; their correspondence to conceptions of the universe; the fundamental problems of the philosophy of religion.

This course, though complete in itself, is intended to prepare the way for more advanced study of the history of religions and the philosophy of religion.

2. History of Religions in Outline. *Mon., Wed., Fri., at 2.30.*
Professor G. F. MOORE.

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion. The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses.

4¹/₂h. History of Judaism. *Half-course (first half-year). Tu., Th., Sat., at 12.* Professor G. F. MOORE.

The course will cover the history of the Jewish religion from the beginning of the Seleucid supremacy (198 B.C.) to the present time. The formative period, to the age of the Antonines, will be treated with greater fulness, including the influence of Greek life and thought and the reaction from it, and the rise of Christianity and its separation from Judaism. This will be followed by a more rapid survey of the subsequent development: the Talmudic age; the influence of Arab culture; Jewish philosophy and theology in the Middle Ages; modern movements and tendencies in Judaism.

Attention is called to the two allied courses offered by the Faculty of Divinity, Old Testament 6, on the History of the Hebrew Religion, and New Testament 2, on New Testament Theology, and to the following courses offered by the Faculty of Arts and Sciences:—

[Science of Religion (Philosophy 7 *hf.*) *Half-course. Fri., at 11.*
Dr. WOODS.]

Omitted in 1907-08.

[Philosophical Systems of India, with special reference to Vedanta,
Sankhya, and Yoga (Philosophy 18). *Tu., Th., Sat., at 12.*
Dr. WOODS.]

Omitted in 1907-08.

Germanic and Celtic Religions (History of Religions 3 ²*hf.*). *Half-*
course (second half-year). Three times a week. Professors
KITTREDGE and F. N. ROBINSON.

[Germanic Mythology (German 16 ¹*hf.*). *Half-course (first half-*
year). Professor KITTREDGE.]

Omitted in 1907-08.

History of Babylonia and Assyria (Semitic 6 *hf.*). *Half-course.*
Sat., at 10. Professor LYON.

See also Philosophy 3, 9, and 12; Greek 8; Semitic 15.

THEOLOGY

1 ¹*hf.* Theism. *Half-course (first half-year). Mon., Wed., Fri.,*
at 11. Professor FENN.

The work of the course consists of two lectures a week and one hour
(Friday) of conference upon collateral reading.

2 ²*hf.* Outlines of Systematic Theology. *Half-course (second half-*
year). Mon., Wed., Fri., at 11. Professor FENN.

This course considers (1) The Nature and Method of Revelation, (2)
The Theological Interpretation of Problems of Religious Experience.
The courses, Theology 1, New Testament 15, and Theology 2, form a
logical sequence, and, although any one course may be taken without
reference to the others, they are recommended for successive years in the
order named.

[3 ¹*hf.* New England Theology. *Half-course (first half-year).*
Wed., 3.30-5.30. Professor FENN.]

Omitted in 1907-08.

The object of this course is to develop the tradition of New England
Congregationalism, in respect to both faith and order, with especial
reference to progressive tendencies.

4 ²*hf*. Typical Systems of Christian Theology. *Half-course (second half-year)*. Wed., 3.30–5.30. Professor FENN.

In this course the works of at least two representative theologians will be carefully studied each year.

In 1907–08 the subject will be Calvin and Schleiermacher.

5 ¹*hf*. The History and Philosophy of Christian Mysticism. *Half-course (first half-year)*. Wed., 3.30–5.30. Professor FENN.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

6. The History of Christian Thought since Kant, including a discussion of the present state and tendencies of theological thought. Mon., Wed., Fri., at 12. Professor E. C. MOORE.

With Kant begins the modern philosophical movement. Any present statement in Theology must take account of the scientific movement of the Nineteenth Century and its effect upon the ideas of God and the world. It must reckon also with the results of historical and literary criticism in the last half-century and of the comparative study of religions. It will be affected by the change from the emphasis upon the individual, which was characteristic of earlier Protestantism, to the endeavor after social expression and the pursuit of social ends, which marks all the life and thought of our time. This course will endeavor to register, even if only in a fragmentary way, such changes as have already taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian Doctrine.

[7 ²*hf*. Philosophy of Religion. Lectures, readings, and reports. *Half-course (second half-year)*. Th., 2.30–4.30. Professor E. C. MOORE.]

Omitted in 1907–08.

The aim of this course is to give some account of that formal reflection which has taken Religion as its object, particularly an account of the direction and issue of this reflection during the Nineteenth Century.

The problem which religion itself presents is to be dealt with in its epistemological, in its psychological, and in its ethical aspects. Religion in its relation to knowledge, Religion as experience and in relation to other experiences, Religion as motive and as form of spiritual culture is to be treated of.

Reference will be made to Pfleiderer, Höffding, and Siebeck, also to Caird and Sabatier.

8 ¹*hf*. Current Problems in Theology. *Half-course (first half-year)*. *Th.*, 2.30–4.30. Professor FENN.

This course is conducted as a seminary and offers opportunity for the thorough investigation of such questions as from time to time become prominent in theological discussions. The selection of topics will be determined, in part, by the preferences of those who elect the course.

20 ²*hf*. Modern Theology, especially as influenced by Ritschl. The modification of Ritschl's contentions. Constructive work in Theology during the last fifteen years in Germany, England, and America. Lectures, readings, and reports. *Half-course (second half-year)*. *Th.*, 2.30–4.30. Professor E. C. MOORE.

The course is conducted as a seminary and is designed for advanced students who are interested in present phases of theological discussion. Students choosing it should take also Theology 6 unless they have already taken either this, or some other general course in theology. Reference will be made to Ritschl, Herrmann, Kaftan, Lipsius (third edition); also to Clark, Stevens, and Brown.

This course will be given in alternate years with Theology 7 ²*hf*.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4).—The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30.* Professor PALMER.

Metaphysics (Philosophy 9).—The fundamental problems of Theoretical Philosophy.—The Nature of Reality; Monism and Pluralism; Freedom, Teleology, and Theism. Royce's *The World and the Individual*. Lectures and a thesis. *Tu., Th., at 11, and a third hour at the pleasure of the instructor.* Professor ROYCE.

Philosophy of Nature, with especial reference to Man's place in Nature (Philosophy 3 ²*hf*).—Conceptions of Nature in the light of moral and religious interests. Lectures, prescribed reading, and a thesis. *Half-course (second half-year)*. *Tu., Th., Sat., at 12.* Asst. Professor R. B. PERRY.

Ethical Seminary (Philosophy 20*d*).—*Subject for the year: The Systematization of Ethics.* *Th., 4–6.* Professor PALMER.

Seminary in the Theory of Knowledge (Philosophy 20e). — *Subject for the year: Idealism, Pragmatism, and Realism. Two consecutive hours a week, to be arranged.* Asst. Professor R. B. PERRY.

ETHICS

1. Social Ethics. — The problems of Poor-Relief, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and prescribed reading. *Tu., Th., Sat., at 10.* Professor PEABODY and Dr. ROGERS.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with similar subjects by the emphasis laid on the moral aspects of the Social Question and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature and relations of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Seth's *Study of Ethical Principles*]. The course then considers the ethics of the family [required reading from Spencer's *Principles of Sociology*]; the ethics of poor-relief [required reading from Charles Booth's *Life and Labor of the People*, and Devine's *Practice of Charity*]; the ethics of the labor question [required reading from Carlyle's *Past and Present*, Ruskin's *Unto This Last*, Adams and Sumner's *The Labor Problem*]; and the ethics of the drink question [required reading from *The Liquor Problem; a Summary of Investigations*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor or his assistant; and an important feature of the course is the suggestion and direction of such personal investigation, and the provision to each student of special literature or opportunities for observation.

Rooms are expressly assigned for the convenience of students of Social Ethics, on the second floor of Emerson Hall, including a large lecture-room, a seminary-room, a conference-room, a library, and two rooms occupied by the Social Museum. The Library of 1800 volumes is a special collection for the use of students of Social Ethics, with conveniences for study and research. The Social Museum is a collection of graphical material, illustrating by photographs, models, diagrams, and charts, many movements of social welfare and industrial progress.

20^a 20a. Seminary of Social Ethics.—*Subject for the year: Christian Ethics and Modern Life. Tu., 7.30–9.30 P.M. Professor PEABODY.*

20b. Professor PEABODY will direct special researches of competent students in the Ethics of the Social Questions.

Allied Courses Offered by the Faculty of Arts and Sciences

Social Ethics (Social Ethics 2^{2hf.}).—Practical Problems of Public Aid, Charity, and Neighborhood Work. Lectures, prescribed reading, and observation of work under skilled direction. *Half-course (second half-year). Tu., Th., at 2.30. Dr. BRACKETT.*

Criminology and Penology (Social Ethics 3^{1hf.}). Lectures, reading, and a thesis. *Half-course (first half-year). Mon., Wed., Fri., at 12. Dr. ROGERS.*

Ethics (Philosophy 4).—The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30. Professor PALMER.*

Ethical Seminary (Philosophy 20d).—*Subject for the year: The Systematization of Ethics. Th., 4–6. Professor PALMER.*

Principles of Sociology (Economics 3).—Theories of Social Progress. *Mon., Wed., and (at the pleasure of the instructor) Fri., at 1.30. Professor CARVER.*

Problems of Labor (Economics 9a^{1hf.}).—*Half-course (first half-year). Tu., Th., and (at the pleasure of the instructor) Sat., at 1.30. Professor RIPLEY and an assistant.*

Methods of Social Reform (Economics 14b^{2hf.}).—Socialism, Communism, the Single Tax, etc. *Half-course (second half-year). Tu., Th., at 1.30. Professor CARVER.*

HOMILETICS AND PASTORAL CARE

1^{1hf.} Introduction to Preaching, and the Conduct of Worship. *Half-course (first half-year). Wed., Fri., at 10. Professor PEABODY.*

Under the present arrangement in Homiletics, the study covers the three years required for the degree of S.T.B., and a student passes under the

hands of several instructors. This course considers the principles of worship and the preparation of sermons; and provides personal conferences and criticisms of form and method, together with the critical study of selected preachers.

2. Preaching. *Mon., at 2.30, and a second hour at the pleasure of the instructors.* Professors PEABODY, E. C. MOORE, and FENN.

Each student prepares eight sermons during the year, of which some are preached before the class and criticized by students and instructor in Appleton Chapel, and the rest are criticized by the instructor privately. Students in this course should already have taken Homiletics 1 or its equivalent. The course may be taken a second year with the permission of the instructor, and may be entered at the beginning of the second half-year.

In 1907-08 ten, or more, lectures on Hymnody will be given, during the second half-year, by the Rev. F. L. Hosmer, D.D.

Further opportunities for study in this department will be provided by special lectures, to be later announced.

ELOCUTION

1. Voice Training, and the Elements of Form in Speaking. Preparatory to Course 2. *Once a week.* (Not counted for a degree.) Asst. Professor WINTER.

- 2 *hf.* Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course. Twice a week.* Asst. Professor WINTER.

The training in Course 1 is implied in the requirements of Course 2, and is to be taken before or with Course 2 — preferably before.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week day except Friday.

Addresses. Conferences, and Preaching by members of the Senior Class on Friday evenings after November 1, in the Chapel of the School.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

The eighth session of the Summer School of Theology was held from July 5 to July 21, 1906, and was devoted to the subject of Christian Theology in its Origin and Development. The School was in charge of the following committee of the Faculty: Professors LYON, E. C. MOORE, and FENN, and Mr. MORISON. The School was open to men and women. The fee was \$15.

The lecturers were, from Harvard University: Professors TOY, JAMES, EMERTON, E. C. MOORE, and FENN; and in addition, —

ARTHUR CUSHMAN MCGIFFERT, Ph.D., D.D., *Washburn Professor of Church History, Union Theological Seminary.*

The attendance of the Summer School of Theology for the eight years of its existence has been as follows: —

Years.	Subjects for the Year.	Men.	Women.	Total.
1899.	Old Testament, Church History, Theology . . .	96	9	105
1900.	New Testament, History of Religions, Homiletics	52	2	54
1901.	The Relation of Ministers to Social Questions . .	84	5	89
1902.	Current Problems in Theology	74	4	78
1903.	Principles of Education in the Work of the Church	54	4	58
1904.	Contributions to Historical Theology	46	1	47
1905.	The Bible	54	7	61
1906.	Christian Theology in its Origin and Development	59	9	68
		519	41	560

The attendance of ordained ministers has been as follows : —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.	Christian Connection.	German Reformed.	Moravian.	Evangelical Association.	Dutch Reformed.	Jewish.
1899	27	17	16	14	5	3	..	..	..	..	..	..	..	..	..	..
1900	17	6	3	14	6	..	3	3	..	..	..	..	..	..	..	..
1901	28	12	11	14	5	2	..	10	1	1	..	..	..	..	..	..
1902	28	7	15	3	5	1	1	8	1	1	..	..	..	..	..	..
1903	21	4	10	5	..	5	3	1	1	..	1	1	1	..	..	..
1904	13	6	11	1	7	1	..	3	1	..	1	..	..	1	..	..
1905	7	4	14	3	5	1	5	9	..	..	1	3	..	..	1	.
1906	8	7	16	2	3	3	2	5	..	1	..	5	..	..	..	1
	149	63	96	56	36	16	14	39	4	3	3	9	1	1	1	1

The geographical representation of students of the Summer School in 1906 was as follows : —

Canada	1	New Hampshire	2
Connecticut	1	New Jersey	1
Illinois	3	New York	8
Ireland	1	Ohio	5
Kentucky	2	Pennsylvania	8
Maine	2	Rhode Island	2
Massachusetts	29	Tennessee	1
Minnesota	1	Wisconsin	1

The Summer School of 1907 will be held July 2–19. The session will be devoted to the subject: “The Relation of the Ministry to Social Ethics.” A special pamphlet describing the programme of this session will be sent to any address by the Secretary of the Divinity Faculty.

THE LIBRARY

The School has a theological library consisting of about 36,000 volumes and 9,500 pamphlets. It is classified in about seventy departments, with many sub-divisions. The classification is carried very much farther in a carefully prepared subject card catalogue, not

yet complete, in which a book appears under every general subject of which it treats. In this way it is intended to have an index to everything of importance in any volume in the Library. There is also a card catalogue of authors.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening. About 400 volumes of these are reference books; the others are volumes selected by the professors as those most referred to by them, or those which for other reasons they desire to have readily accessible to the students for consultation.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 465,000 volumes and is rich in theological literature. The author catalogue of the Divinity School Library includes all recent theological works acquired by the College Library.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

In the selection of his studies the student may choose two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are holders of degrees in Arts of Harvard University, and have counted Divinity School courses for such degrees, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degrees in Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students in the Divinity School may be candidates for the degrees of Master of Arts and Doctor of Philosophy. Recommendations for these degrees proceed from the Faculty of Arts and Sciences. Qualified students may attain the degree of Master of Arts by a year of study in the Divinity School completed with high credit. The programme of studies, which must be approved by the Administrative Board of the Graduate School of Arts and Sciences, must be of an advanced character and form a consistent plan of work. Courses presented for this degree cannot be counted again for the degree of Bachelor of Divinity.

The degree of Doctor of Philosophy is not given on the completion of a prescribed period of residence or for the fulfilment of a definite programme of studies, but only upon evidence of high attainment in a special branch of learning, such as qualifies the person on whom it is conferred to give instruction to advanced students in the department in which he has taken the degree, and to advance knowledge by his own investigations. The Divisions in which students of Divinity might naturally become candidates for the degree are the Semitic Languages and History, Ancient Languages (Biblical and Patristic Greek), History, and Philosophy (including the Department of Social Ethics). The specific requirements of the several Divisions may be found in the announcements annually issued by them.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School of Arts and Sciences*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

THE BILLINGS PRIZE. By a gift to the Divinity School from the Trustees of the Robert C. Billings Estate a prize is offered annually for Improvement in Pulpit Delivery. The prize offered is \$100. It may be divided, and if no competitor shows sufficient merit may be withheld. The competition will take place annually in May. This prize is open to all students in the Divinity School who during the current year shall have taken either Elocution 1 or Elocution 2, and also shall either have taken Homiletics 2 or have had part in the public services of the Divinity School.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *March 31*. Applications received after that date for scholarships not previously assigned will be considered and acted on as promptly as possible.

The income of the funds named below is assigned for beneficiary purposes upon recommendation of the Faculty.

1. The following funds held by the President and Fellows of Harvard College:—

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

The CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., two with an income of one hundred and twenty dollars each.

The SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, four with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

The BEQUEST OF ABNER W. BUTTRICK, Esq., of Lowell, the income of which is awarded by the President and Fellows “to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel.” The annual income of this bequest is five hundred and seventy-five dollars.

The WILLIAM POMROY FUND, of which the income amounts to about forty-five dollars.

2. The fund held by the Trustees of the CHARITY OF EDWARD HOPKINS. From a portion of the income of this fund scholarships are awarded to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University.

3. The WILLIAMS FUND held by The Society for Promoting Theological Education. According to the terms of the bequest, the income is to be given to “such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance”; and “no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated

at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." The income of the Williams Fund amounts to about four thousand dollars.

From the income of the above funds fellowships and scholarships are awarded as follows : —

1. WILLIAMS FELLOWSHIPS. At present two resident Williams Fellowships of four hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

2. SIX HOPKINS SCHOLARSHIPS. The value of these scholarships depends on the income of the fund in each year, but may be estimated at about two hundred and seventy-five dollars.

3. Scholarships made by combining the income of the several funds held by the President and Fellows and the Williams Fund in awards dependent upon grades attained. The amounts given are usually two hundred, two hundred and fifty, or three hundred dollars. In the last nine years there have been annually so granted on an average ten scholarships of two hundred dollars or less, and six scholarships of two hundred and fifty dollars or more.

FEES AND EXPENSES

The annual fee for tuition is *one hundred and fifty dollars*, but for Resident Graduates and Special Students taking less than three and a half courses the fee may vary according to the number of courses taken ; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. The fee of \$150 is charged to every student who wishes to have the year counted as a year of residence for any degree. A Resident Graduate or Special Student paying for less than three and a half courses must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. Other students who are members of the Divinity School for but part of a year are allowed the following deductions from the full fee of one hundred and fifty dollars. A student who joins between December 31 and the end of the first half-year is allowed a *deduction* of forty dollars ; one who enters between the beginning of the second half-year and April 1 is allowed a deduction of sixty dollars ; and

one who enters after March 31 is allowed a deduction of one hundred dollars. A student who leaves before January 1 is allowed a deduction of one hundred dollars, if he gives written notice of his withdrawal before that date to the Secretary of the Faculty; one who leaves between December 31 and the end of the first half-year is allowed a deduction of sixty dollars, if he gives written notice to the Secretary before the end of the first half-year; and one who leaves between the end of the first half-year and April 1 is allowed a deduction of forty dollars, if he gives written notice to the Secretary before April 1; but if he fails to give written notice of withdrawal no deduction is allowed.

The first half-year ends on the Saturday before the second Sunday in February. The first third of the academic year begins with the academic year, and ends *December 31*. The second third begins *January 1* and ends *March 31*. The last third begins *April 1* and ends at *Commencement*.

A fee of four dollars a year is charged to every student registered in the Divinity School, for the maintenance of the Stillman Infirmary; and, on the order of a physician, every student will be given, in case of sickness, in return for this fee, a bed in a ward, board, and ordinary nursing, for a period not exceeding two weeks in any one academic year.

An examination fee of thirty dollars is charged Divinity students taking the degree of Ph.D. unless they have paid the full tuition fee of one hundred and fifty dollars for at least one year, in the Divinity School or other graduate department of the University. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, or by a surety company duly qualified to do business in Massachusetts, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in United States bonds for the same purpose; or he may deposit *fifty dollars* as security and pay in advance all sums for which he shall become liable to the University. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds;

or must in advance and in addition to his tuition fee pay the full year's rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security is returnable after the issue of the second term-bill, one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

PAYMENT OF THE TUITION FEE. — TERM-BILLS

Each student, except such Resident Graduates and Special Students as are taking less than three and a half courses, is required to pay ninety dollars of the tuition fee to the Bursar punctually at the beginning of the academic year without the presentation of a bill. The second instalment, of sixty dollars, is entered upon the first term-bill, issued January 20, and is to be paid on or before February 10.

In like manner Resident Graduates and Special Students who are liable for less than the full tuition fee of one hundred and fifty dollars are required to pay at the beginning of the academic year ninety dollars, or the whole fee if it does not exceed ninety dollars; and the remainder of the fee, if any, on or before February 10.

The first term-bill is issued January 20, and must be paid on or before February 10. This bill includes, in addition to the second instalment of the tuition fee, such charges as the following: Two-thirds of the year's charges for the use of a College room; fees for laboratory courses which begin in the first half-year; Stillman Infirmary fee; locker fees; such incidental charges as can then be determined; charges for gas, and for board at the Harvard Dining Association and the Randall Hall Association made up to as late a date as practicable.

The second term-bill is issued one week before Commencement, and contains the charges not included in the first bill. The second term-bill must be paid by all candidates for degrees at least one day before Commencement; and by all other students, on or before July 25.

Students who are candidates for degrees in the middle of the academic year must pay all dues to the University at least one day before the day upon which the degrees are to be voted.

When a student's connection with the University is severed, all charges against him must be paid at once.

Each student whose dues to the University remain unpaid on the day fixed for their payment is required at once to cease attending lectures or recitations, using the libraries, laboratories, gymnasium, athletic grounds or buildings, boarding at the Harvard Dining Association or at the Randall Hall Association, and making use of any other privileges as a student, until his financial relations with the University have been arranged satisfactorily to the Bursar. Failure to comply with this rule is deemed cause for final separation of the student from the University.

The average expenses of a student for a year are : —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	133.00
For Stillman Infirmary . . .	4.00
For fuel and light	15.00
	<hr/>
	\$362.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here depends in part upon the student's orders, varying between \$4.00 and \$5.50 a week for most men. The membership is limited, and application should be made before September 15 to the Auditor of the Harvard Dining Association, Memorial Hall.

At Randall Hall meals *à la carte* are served at cost, making it possible to get good board for \$3.50 a week. The annual fees of the Association are low. Application should be made early to the Secretary of the Randall Hall Association.

DIVINITY HALL

Divinity Hall, the dormitory of the Divinity School, contains 41 rooms. These rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day rooms not previously engaged will be assigned to members of other departments who have filed with the Bursar applications which have been duly approved by the Secretary of the Faculty of the Divinity School. The Faculty of the Divinity School, however, reserves the right of discrimination between applicants as the interests of the School may dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonnier; study table; chairs; book shelves; rug. The price includes the use of the furniture. Floor plans are shown on pages 38 and 39.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$45.	No. 10.	\$70.	No. 18, 28.
\$50.	" 5.	\$75.	" 35.
\$55.	" 2, 3, 14.	\$80.	" 41.
\$60.	" 1, 13.	\$85.	" 17, 19, 23, 25, 29,
\$65.	" 20.		31, 33, 37, 39.

FURNISHED ROOMS

\$55.	No. 6.	\$80.	No. 26, 32, 40, 42.
\$60.	" 4, 9, 12.	\$85.	" 21, 36.
\$65.	" 11.	\$90.	" 16, 27, 30.
\$75.	" 7, 8, 24, 34, 38.		

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after April 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Divinity Library, on September 26, 1907, between 10 and 1.

The Secretary of the Faculty is at the Library daily, except Saturday, from 9 to 1.

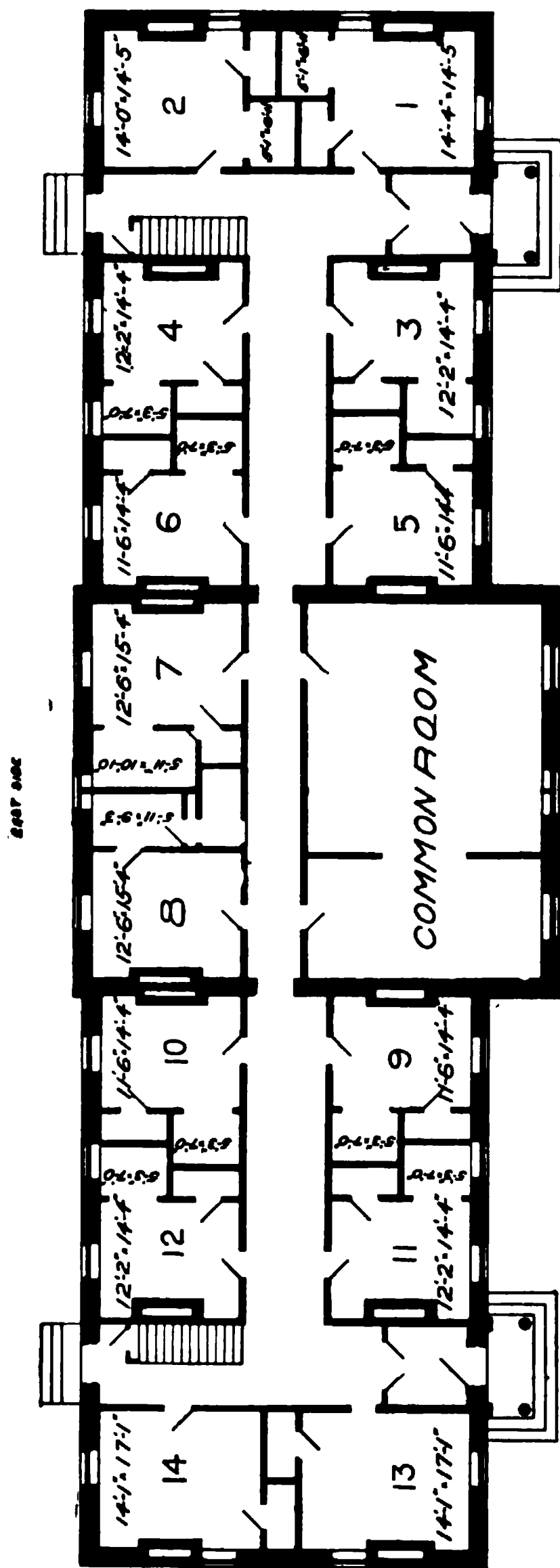
Further information will be furnished, if desired, on application to ROBERT S. MORISON, Secretary of the Faculty.

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1907-08.

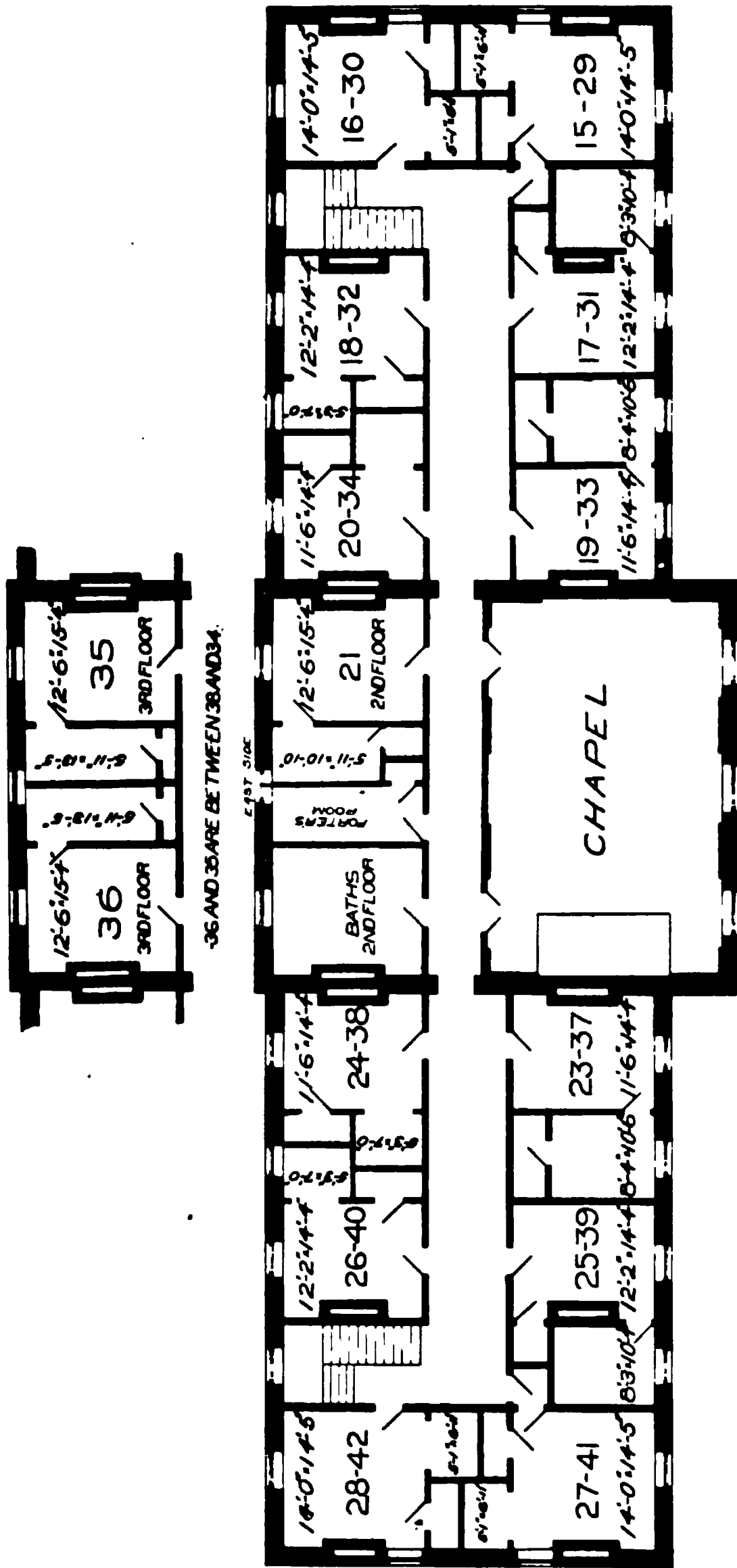
	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Testament 2 ¹ .	Church History 1.	New Testament 2 ¹ .	Church History 1.	New Testament 2 ¹ .	
10-11	Old Testament 1. New Testament 3 ¹ .	Old Testament 7. Old Testament 8. New Testament 15 ¹ . Ethics 1.	Old Testament 1. Old Test. 11 ¹ , 3 ² . New Testament 3 ¹ . Homiletics 1 ¹ .	Old Testament 7. Old Testament 8. New Testament 15 ¹ . Ethics 1.	Old Testament 1. Old Test. 11 ¹ , 3 ² . New Testament 3 ¹ . Homiletics 1 ¹ .	Ethics 1.
11-12	Church History 4. Theology 1 ¹ , 2 ¹ .	Old Testament 4. Church History 3.	Church History 4. Theology 1 ¹ , 2 ¹ .	Old Testament 4. Church History 3.	Church History 4. Theology 1 ¹ , 2 ¹ .	[Old Testament 4.]
12-1	Theology 6.	Hist. of Religions 4 ¹ .	Theology 6.	Hist. of Religions 4 ¹ .	Theology 6.	Hist. of Religions 4 ¹ .
1.30-2.30						
2.30-3.30	Hist. of Religions 2. Homiletics 2.	Old Testament 2.	Hist. of Religions 2.	Old Testament 2. Theology 8 ¹ , 20 ² .	Hist. of Religions 2.	
3.30-4.30	Old Testament 6.		Theology 5 ¹ , 4 ² .	Theology 8 ¹ , 20 ² .		
4.30-5.30	Old Testament 6.		Theology 5 ¹ , 4 ² .			

¹ First half-year.

² Second half-year.



DIVINITY HALL. FIRST FLOOR



DIVINITY HALL. SECOND AND THIRD FLOORS

OFFICIAL REGISTER OF HARVARD UNIVERSITY .

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March (except November) inclusive, six times a month from
April to August inclusive.**

These publications include :—

The Annual Reports of the President and of the Treasurer.

The Annual University Catalogue.

The Annual Catalogues of the College and the several Professional Schools of the University; the Announcements of the several Departments; etc., etc.

OFFICIAL REGISTER
OF
HARVARD UNIVERSITY

VOLUME V

APRIL 30, 1908

NUMBER 12

THE
DIVINITY SCHOOL

1908—09



Published by Harvard University
CAMBRIDGE, MASS.

ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1908-09



CAMBRIDGE
Published by the University
1908



THE DIVINITY SCHOOL

FACULTY

CHARLES WILLIAM ELIOT, A.M., LL.D., PRESIDENT.

WILLIAM WALLACE FENN, A.M., S.T.B., DEAN, and *Bussey Professor of Theology*.

CRAWFORD HOWELL TOY, A.M., LL.D., *Hancock Professor of Hebrew and other Oriental Languages*.

FRANCIS GREENWOOD PEABODY, A.M., D.D., LL.D., *Plummer Professor of Christian Morals*.

EPHRAIM EMERTON, Ph.D., *Winn Professor of Ecclesiastical History*.

GEORGE FOOT MOORE, A.M., D.D., LL.D., *Frothingham Professor of the History of Religion*.

DAVID GORDON LYON, Ph.D., D.D., *Hollis Professor of Divinity and Curator of the Semitic Museum*.

EDWARD CALDWELL MOORE, Ph.D., D.D., *Parkman Professor of Theology*.

JAMES HARDY ROPES, A.B., D.D., *Bussey Professor of New Testament Criticism and Interpretation, and Dexter Lecturer on Biblical Literature*.

IRVAH LESTER WINTER, A.B., *Assistant Professor of Public Speaking*.

BERTEL GLIDDEN WILLARD, A.B., *Instructor in Public Speaking*.

• WILLIAM ROBERT PARKHOUSE DAVEY, A.M., S.T.B., Ph.D., *Austin Teaching Fellow in Semitic Languages*.

ROBERT SWAIN MORISON, A.M., S.T.B., *Librarian, Emeritus*.

The following instructors in Andover Theological Seminary offer courses which have been accepted by the Faculty of Divinity to count towards the degree of Bachelor of Divinity in Harvard University: —

WILLIAM HENRY RYDER, D.D., *Andover Professor of New Testament Interpretation*.

EDWARD YOUNG HINCKS, D.D., *Andover Professor of Biblical Theology.*

JOHN WINTHROP PLATNER, A.M., D.D., *Andover Professor of Ecclesiastical History.*

WILLIAM ROSENZWEIG ARNOLD, Ph.D., *Andover Professor of Hebrew Language and Literature.*

WILLIAM ADAMS BROWN, Ph.D., D.D., *Andover Lecturer on Theology.*

THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. THE DIVINITY SCHOOL is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School paying the full fee. Over three hundred such courses of instruction were given in 1907-08 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School of Arts and Sciences, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. THE DIVINITY SCHOOL accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 7). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. THE DIVINITY SCHOOL is an undenominational school of theology. The constitution of the Divinity School prescribes that: "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the

peculiarities of any denomination of Christians shall be required either of the instructors or students." In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

4. While THE DIVINITY SCHOOL provides a systematic three years' course of theological study for the degree of Bachelor of Divinity, it also offers special advantages to graduates of Theological Schools and other qualified students who may wish to undertake special courses of professional study. In the academic year 1907-08 there were among the students of the School graduates of the following theological seminaries: Bangor; Bethel Seminary, Sweden; College of the Bible, Ky.; Boston University; University of Chicago; Concordia; Episcopal School, Cambridge; Harvard University; Newton; Union.

5. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers are conducted by students and officers of the School. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

Every student is expected to be present at the opening of the academic year.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses, according to the estimated amount of work in each, and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses, unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Secretary at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

Under an agreement between Harvard University and Andover Theological Seminary, courses offered by either institution may, if approved, be accepted for the degree of Bachelor of Divinity in the other. In the following list are given the courses of Andover Theological Seminary which have been approved to count towards the degree of Bachelor of Divinity of Harvard University. For full

information concerning Andover courses students should consult the catalogue of Andover Theological Seminary. There are also added to the list the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

INTRODUCTION TO THE STUDY OF THEOLOGY

Eight lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of theological study, their relations to other departments of learning, and their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

1. Hebrew. — Morphology. Explanation of parts of Genesis and of the Book of Psalms. *Mon., Wed., Fri., at 10.* Dr. DAVEY.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law. In the second half-year the reading is more extensive and rapid.

Text-books: Davidson's *Introductory Hebrew Grammar*; Hahn's *Hebrew Bible*; Baer and Delitzsch's *Genesis and Psalms*, Leipzig, Tauchnitz, M. 1.20 to 1.50 a part; *Hebrew Lexicon*.

2. Hebrew (second course). — Syntax. The Poetical Books of the Old Testament. Text-criticism. *Tu., Th., at 2.30.* Professor TOY.

In this course a knowledge of the forms is presupposed, and the object is to study portions of certain Old Testament books critically. The

syntax is given by explanation of the text and by lectures, in connection with a text-book. The chief work of the course is the interpretation of Old Testament books or parts of books. Textual criticism is studied mainly by comparison of the Hebrew with the Septuagint. In connection with each book attention is directed to its literary style, its social, philosophical, and religious views, and to questions of date and authorship. Each student does private reading in Hebrew and writes a thesis.

Text-books: *Bible and Lexicon*; Gesenius's *Grammar*; Driver's *Use of the Tenses in Hebrew*, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.; Buhl's *Canon and Text of the Old Testament*, Edinburgh, 1892, c. \$2.00, or the German ed., c. \$1.25; Swete's *Introduction to the Old Testament in Greek*.

Reference-books: Grammars and lexicons, texts of versions, the collections of manuscript-readings by Kennicott, De' Rossi, and Holmes and Parsons, and commentaries.

3 ²/_{hf}. Jewish Aramaic.—Interpretation of parts of Ezra, Daniel, and the Targums. *Half-course (second half-year)*. Wed., Fri., at 10.

In this dialect are written large parts of the books of Daniel and Ezra, as well as the Targums (later Jewish versions of the Old Testament). The reading consists of selections from the works named.

Text-books: Ezra and Daniel, in the edition of Baer and Delitzsch; selections from the *Targum of Onkelos*; Marti's *Grammatik des Biblisch-Aramäischen*; Dalman's *Aramäisch-neuhebräisches Wörterbuch zu Targum, Talmud und Midrasch*, Frankfurt, 1901.

11 ¹/_{hf}. Classical Aramaic (Syriac). *Half-course (first half-year)*. Wed., Fri., at 10.

This course is valuable to general Semitic students, particularly to those who pursue Assyrian, to students of the Old and New Testaments, especially for text-criticism, since the Syriac is one of the earliest Biblical versions, and to the student of ecclesiastical history and of general Eastern mediaeval history. After learning the necessary forms, an easy matter for students acquainted with Hebrew, selections are read from the Gospels, and from Brockelmann.

Text-books: Brockelmann's *Syrische Grammatik*; Syriac New Testament; J. Brun's *Dictionarium Syriaco-Latinum*, Beirut, 1895.

Reference-books: Nöldeke's *Syrische Grammatik*, ed. 2, Leipzig, C. H. Tauchnitz, 1898, c. M. 12.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. *Tu., Th., at 11.* Professor LYON.

The time covered by this course includes the whole of Israel's national life: the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the formation of a theocratic state, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, the reign of Herod, and the rule of the Roman procurators. Special attention is paid to the growth of political and social institutions.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains. Two theses are prepared by each member of the class. Parallel readings are assigned.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, Schürer, Kent, and H. P. Smith.

5. History of Jewish Literature from the earliest times to 200 A.D. *Tu., Th., at 2.30.* Professor G. F. MOORE.

Courses 5 and 6 are usually given in alternate years.

The first part of the course is a critical inquiry concerning the age, authorship, collection, and transmission of the books of the Old Testament; the second deals in a similar way with Jewish literature to the close of the second century of the Christian Era, including both its Palestinian and its Hellenistic branches. The primary object of the course is to determine the value of these writings as historical sources. A considerable amount of reading is required.

- [6. History of the Hebrew Religion, with comparison of other Semitic religions. *Mon., 3.30-5.30.* Professor TOY.]

Omitted in 1908-09.

Courses 5 and 6 are usually given in alternate years.

In this course the history of Hebrew religious and ethical ideas is traced from the earliest known period down to the second century of our era. The principal topics are: the idea of God, including the development of monotheism; subordinate supernatural beings; the moral-religious constitution of man; ethical ideas and practices; the religious functions of priests and prophets, and the growth of religious institutions; the law and the sacred canon; the expectation of a national deliverer; universalistic, philosophic and gnostic thought. Comparisons are made with Arabian, Babylonian-Assyrian, Phoenician, Greek, and Christian ideas. There are weekly written reports and one thesis.

Readings are assigned in W. R. Smith's *Religion of the Semites*, 2d ed., Montefiore's *Hibbert Lectures*, Budde's *Religion of Israel to the Exile*, and Cheyne's *Jewish Religious Life after the Exile*, with references to other works.

For this course a knowledge of Courses 4 and 5, or their equivalent, is desirable.

7. Assyrian. *Tu., Th., at 10.* Dr. DAVEY.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. To begin this study an acquaintance with some other Semitic language is necessary.

The reading begins with transliterated texts whereby the student acquires some knowledge of grammar and vocabulary before making much progress with the syllabary. This knowledge greatly facilitates the acquisition of the written characters. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Lyon's *Assyrian Manual*, Scribner's, New York, 1892, \$4.00; Delitzsch's *Assyrische Lesestücke*, ed. 4, Leipzig, 1900, M. 18; Delitzsch's *Assyrian Grammar*, Reuther & Reichard, Berlin, M. 9.

8. Assyrian (second course). *Tu., Th., at 10.* Professor LYON.

Extensive reading in *Contracts from the time of the Hammurabi Dynasty* and *The Laws of Hammurabi*. Practice in copying and deciphering originals in the Semitic Museum.

Reference-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4; *Mémoires de la Délégation en Perse*, vol. iv; Brünnow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*; Muss-Arnolt's *Assyrian Dictionary*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. There are essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

Andover Courses

OLD TESTAMENT

- A1. Hebrew (advanced course): The Prophetic Books of the Old Testament. — Interpretation and criticism of portions of the prophetic writings, selected with special reference to literary and historical problems. *Tu., Th., at 2.30.* Professor ARNOLD.
- A2. Religion of Israel. — History of the religious ideas and institutions of Israel from the earliest times to the Maccabean age. *Tu., Th., at 11.* Professor ARNOLD.
- [A3. Introduction to the Old Testament. — History of the text; the formation of the Canon; historico-critical study of the origin, form, and contents of the several books. *Tu., Th., at 11.* Professor ARNOLD.]

Omitted in 1908–09.

Allied Courses Offered by the Faculty of Arts and Sciences

History of Babylonia and Assyria (Semitic 6 *hf.*). *Half-course.* *Sat., at 10.* Professor LYON.

Arabic (Semitic 7). — Socin's *Grammar*; Brünnow's *Chrestomathy*. *Tu., Th., Sat., at 9.* Dr. DAVEY.

Arabic (second course) (Semitic 8). — Wright's *Grammar*. The *Moallakāt*. *Motenebbi*. *Ibn Haldun*. The *Korān*. *Tu., Th., at 3.30.* Professor TOY.

Ethiopic (Semitic 9 *hf.*). — Praetorius's *Grammar*, with references to Dillmann's *Grammar*. Dillmann's *Chrestomathy*. *Enoch*. *Half-course. Once a week.*

[Phoenician and Aramaic Inscriptions (Semitic 10 *hf.*). — Lidzbarski's *Nordsemitische Epigraphik*. *Half-course. Once a week.* Professor G. F. MOORE.]

Omitted in 1908–09.

[History of the Spanish Califate (Semitic 14 *hf.*). — The Barbary States. Moslems in Sicily. Lectures on the Literature. The *Korān*. *Half-course. Wed., at 3.30.* Professor TOY.]

Omitted in 1908–09.

History of the Bagdad Califate (Semitic 15 *hf.*). — Mohammedanism in Egypt and India. Mohammedan Law. The Crusades. Lectures on the Literature. The Korān. *Half-course. Wed., at 3.30. Professor TOY.*

NEW TESTAMENT

2. Introduction to the Study of the New Testament.

First half-year: The origin and early history of the New Testament writings.

Second half-year: The teaching of Jesus Christ, and the theological and ethical ideas of the New Testament Writers. *Mon., Wed., Fri., at 9. Professor ROPES.*

This course aims to give in outline a general view, first of New Testament literary criticism ("Introduction"), and secondly of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be regular required reading and frequent written papers. Continuous reading of the Greek text will not be required.

Either half of this course may with the consent of the instructor be counted as a half-course.

NOTE. — To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to Greek for several years must review their Greek grammar in the previous summer vacation. For students unacquainted with Greek, the Faculty of Arts and Sciences provides a Course for Beginners (Greek G). *Tu., Th., Sat., at 12. Dr. C. N. JACKSON.* This course is not counted for the degree of S.T.B.

[3. The Gospels of Matthew, Mark, and Luke. *Mon., Wed., Fri., at 10. Professor ROPES.*]

Omitted in 1908-09.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, the Synoptic problem, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

6 ¹*hf*. The Gospel of John.—*Half-course (first half-year)*. Three times a week. Professor ROPES.

[7 ²*hf*. The Apostolic Age.—Study of the Acts of the Apostles. *Half-course (second half-year)*. Three times a week. Professor ROPES.]

Omitted in 1908-09.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be directly used for the history of the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek New Testament is necessary for this course.

8. The Epistles of Paul.—Selected portions. *Mon., Wed., Fri., at 10*. Professor ROPES.

Proficiency in the use of the Greek New Testament is necessary for this course. The Epistles read will include Romans, I and II Corinthians, Ephesians, and Philipians.

10 ²*hf*. The Epistles of John, and the Epistles of Ignatius. *Half-course (second half-year)*. Twice a week. Professor ROPES.

Proficiency in Greek is necessary for the work of this course.

15 ¹*hf*. The Theological Method of Jesus and Paul. *Half-course (first half-year)*. *Tu., Th., at 10*. Professor FENN.

20. Advanced study and research. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Andover Courses

A1. New Testament Exegesis.—The Gospel of Matthew. *Mon., Wed., Fri., at 2.30*. Professor RYDER.

A2. New Testament Religion. *Mon., Wed., at 3.30*. Professor HINCKS.

Allied Courses

Attention is called to the following Courses, offered by the Faculty of Arts and Sciences and of importance for those intending to become professional students of the New Testament.

Plato (Republic); Aristotle (Ethics, Books I-IV and X) — Survey of Greek Philosophy from Thales to Aristotle (Greek 8). *Tu., Th., Sat., at 10.* Professors GOODWIN and J. H. WRIGHT.

Outlines of Greek Philosophy, from the Sources (Classical Philology 35^{1hf.}). *Half-course (first half-year).* *Tu., Th., Sat., at 9.* Professor J. H. WRIGHT.

The Eleusinian and other Greek Mysteries (Classical Philology 75^{2hf.}). *Half-course (second half-year).* *Tu., Th., at 3.30, and a third hour.* Professor MORGAN.

Cicero's Ethical Works (Latin 5^{1hf.}). *Half-course (first half-year).* *Tu., Th., Sat., at 11.* Dr. PEASE.

Character and Spread of Hellenistic Culture (History 37^{2hf.}). *Half-course (second half-year).* *Tu., Th., at 1.30.* Asst. Professor FERGUSON.

Greek Philosophy, with especial reference to Plato (Philosophy 12).—Lectures, prescribed reading, and theses. *Mon., Wed., Fri., at 10.* Professor SANTAYANA.

CHURCH HISTORY

[1. The First Eight Christian Centuries.—The Conflict of Christianity with Paganism. Origin and Development of the Roman Papacy to its alliance with the Frankish State. The Germanic races as the basis of a new Christian civilization. *Tu., Th., at 9.* Professor EMERTON.]

Omitted in 1908-09.

The purpose of this course is to study the period of the decline of Rome and the rise of the new European peoples from the point of view of the institution which, more than any other, was the agent in both these processes, the Christian Church. The events of the period are treated under a three-fold division: (1) The establishment of Christianity, under the oppression, and then under the protection, of the Roman Empire; (2) The movement of the Continental Germanic peoples upon the lands of Rome.

and their gradual union under the Frankish Kingdom; (3) The intimate alliance of the Roman Papacy with that kingdom in the Empire of Charlemagne.

It is the constant effort of the instructor to present the period as one of construction, and to show its relations to the future development of Europe. Especial weight is given to those institutions which were to be permanent in later mediaeval history.

2. The Church in the Middle Ages from Charlemagne to Dante.
— Formation of the European States. The Holy Roman Empire. The Roman Papal System as the controlling force in European Life. *Tu., Th., at 11.* Professor EMERTON.

The period covered by this course is that properly called "mediaeval." Its distinguishing features are: the prevalence of the feudal system in political life, with its peculiar social consequences, knighthood, chivalry, private warfare; the great development of the Roman Papacy to the point where it influences every element of European life; the production of a new system of learning, the so-called "scholastic," the object of which is the maintenance of a given body of religious truth; the rise of a magnificent form of art, the "Gothic"; the growth and the decline of a theory of universal monarchy, represented by the Holy Roman Empire; finally, at the end of the period, the appearance of new forces, — city life, individual thought, national consciousness, concentration of power in new monarchies, — all of which were tending to overthrow what was distinctively "mediaeval." All these phases of history will be touched upon, but the chief emphasis will be laid upon the action of the Roman Church as the controlling principle in them all.

[3. The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent (1350 to 1563).
Tu., Th., at 11. Professor EMERTON.]

Omitted in 1908-09.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 1, 2, and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4a¹hf. The History of the Christian Church in Europe within the last three Centuries. *Half-course (first half-year)*. *Mon., Wed., Fri., at 11.* Professor E. C. MOORE.

It will be the aim of this course to deal with the development of Protestantism in England since the end of the reign of Elizabeth and on the Continent since the beginning of the Thirty Years' War; as also with the issue of the Counter-Reformation in the Roman Catholic Church, with the history of parties and of the orders in that communion, and with the fortunes of the Papacy in its relation to the national movements of the Nineteenth Century. The history of the Greek Church since the time of Cyril Lucar and of renewed contacts of the Greek Church with the West will be considered, especially the history of this church within the boundaries of the Russian Empire.

4b²hf. The Expansion of Christendom in the Nineteenth Century. *Half-course (second half-year)*. *Mon., Wed., Fri., at 11.* Professor E. C. MOORE.

The introduction to this course will be a brief sketch of the contacts, commercial and political, of Europe and America with the nations of the East and of the beginnings of missionary labor in the East by the Jesuits and by the Pietists. The period which is intended to be treated in detail is that since 1795. The Christian movement in India, in Mohammedan lands, in China since the Opium Wars, and in Japan since the opening of the ports, will be dealt with in its aspects of evangelism, of education and literary work, of medical work and general philanthropy. The naturalization of the Christian movement in these countries will be studied with the transformation of Christian teaching and institutions through the influence upon these of the life of the Orient. Reference will be had also to the relation of the Christian movement to the work of discovery and of civilization in Africa and the Islands.

5¹. History of Christian Thought, considered in its relation to the prevailing philosophy of each period, from the earliest time to the Eighteenth Century. *First half-year*. *Tu., Wed., Th., Fri., at 9.* Professor EMERTON.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the

history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general movement of Church History will be presumed, and it will usually be found advisable to take this course at as late a stage of theological study as possible. As regards the division of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

6. Practice in the Study and Use of Materials for Church History.

Wednesday afternoon, two successive hours. Professor EMERTON.

Subject for 1908-09: Readings from the Literature of the Hildebrandine Period (1050-1122).

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

Andover Courses

A1. History of the Church in Outline. *Tu., Th., Sat., at 9.* Professor PLATNER.

[A2. History of Christian Doctrine. *Tu., Th., Sat., at 9.* Professor PLATNER.]

Omitted in 1908-09.

A3. Christian Institutions.—An historical and comparative study of the organization and government, the forms of worship, and the doctrinal standards of the main branches of the Christian Church. *Tu., 3.30-5.30.* Professor PLATNER.

A4 ¹*hf.* History of the Church in England. *Half-course (first half-year).* *Mon., Wed., Fri., at 12.* Professor PLATNER.

A5 ²*hf.* History of the Church in America. *Half-course (second half-year).* *Mon., Wed., Fri., at 12.* Professor PLATNER.

[A6. History of Early Christian Literature. *Two hours a week throughout the year.* Professor PLATNER.]

Omitted in 1908-09.

Allied Courses

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

HISTORY OF RELIGIONS

1 ¹*hf.* Introduction to the Study of Religions. *Half-course (first half-year).* *Tu., Th., Sat., at 12.* Professor G. F. MOORE.

After a sketch of the history of the subject, the course takes up the phenomena of the lower religions, showing their connection with primitive notions of nature and with the social organization; discusses theories of the genesis and evolution of religion; factors in the development of religion, and its main stages; classification of religions and comparison of the principal types. Attention is then directed to the nature of the religious sentiment; the origin of religious conceptions, and the changes which they undergo; their correspondence to conceptions of the universe; the fundamental problems of the philosophy of religion.

This course, though complete in itself, is intended to prepare the way for more advanced study of the history of religions and the philosophy of religion.

**2. History of Religions in Outline. *Mon., Wed., Fri., at 2.30.*
Professor G. F. MOORE.**

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion. The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses.

4^{2hf}. History of Judaism. *Half-course (second half-year). Tu., Th., Sat., at 12.* Professor G. F. MOORE.

The course will cover the history of the Jewish religion from the beginning of the Seleucid supremacy (198 B.C.) to the present time. The formative period, to the age of the Antonines, will be treated with greater fulness, including the influence of Greek life and thought and the reaction from it, and the rise of Christianity and its separation from Judaism. This will be followed by a more rapid survey of the subsequent development: the Talmudic age; the influence of Arab culture; Jewish philosophy and theology in the Middle Ages; modern movements and tendencies in Judaism.

Allied Courses

Attention is called to the two allied courses offered by the Faculty of Divinity, Old Testament 6, on the History of the Hebrew Religion, and New Testament 2, on New Testament Theology, and to the following courses offered by the Faculty of Arts and Sciences:—

[Science of Religion (Philosophy 7 *hf*.) *Half-course. Fri., at 11.*
Asst. Professor WOODS.]

Omitted in 1908–09.

[Philosophical Systems of India, with special reference to Vedanta, Sankhya, and Yoga (Philosophy 18). *Tu., Th., Sat., at 12.*
Asst. Professor WOODS.]

Omitted in 1908–09.

[The Religion and Worship of the Romans (Classical Philology 32^{1hf}.) *Half-course (first half-year). Tu., Th., Sat., at 11.* Professor CLIFFORD H. MOORE.]

Omitted in 1908–09.

[Germanic and Celtic Religions (History of Religions 3²hf.). *Half-course (second half-year). Three times a week.* Professors KITTREDGE and F. N. ROBINSON.]

Omitted in 1908-09.

[Germanic Mythology (German 16¹hf.). *Half-course (first half-year).* Professor KITTREDGE.]

Omitted in 1908-09.

History of Babylonia and Assyria (Semitic 6hf.). *Half-course. Sat., at 10.* Professor LYON.

See also Philosophy 3, 9, and 12; Greek 8; Semitic 15.

THEOLOGY

1¹hf. Theism. *Half-course (first half-year). Mon., Wed., Fri., at 11.* Professor FENN.

The work of the course consists of two lectures a week and one hour (Friday) of conference upon collateral reading.

2². Outlines of Systematic Theology. *Second half-year. Tu., Wed., Th., Fri., at 9.* Professor FENN.

This course considers (1) The Nature and Method of Revelation, (2) The Theological Interpretation of Problems of Religious Experience. The courses, Theology 1, New Testament 15, and Theology 2, form a logical sequence, and, although any one course may be taken without reference to the others, they are recommended for successive years in the order named.

3¹hf. New England Theology. *Half-course (first half-year). Th., 2.30-4.30.* Professor FENN.

The object of this course is to develop the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies.

[4¹hf. Typical Systems of Christian Theology. *Half-course (first half-year). Th., 2.30-4.30.* Professor FENN.]

Omitted in 1908-09.

In this course the works of at least two representative theologians will be carefully studied each year.

- 5 ²*hf*. The History and Philosophy of Christian Mysticism. *Half-course (second half-year)*. Wed., 3.30–5.30. Professor FENN.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

6. The History of Christian Thought since Kant, including a discussion of the present state and tendencies of theological thought. Mon., Wed., Fri., at 12. Professor E. C. MOORE.

With Kant begins the modern philosophical movement. Any present statement in Theology must take account of the scientific movement of the Nineteenth Century and its effect upon the ideas of God and the world. It must reckon also with the results of historical and literary criticism in the last half-century and of the comparative study of religions. It will be affected by the change from the emphasis upon the individual, which was characteristic of earlier Protestantism, to the endeavor after social expression and the pursuit of social ends, which marks all the life and thought of our time. This course will endeavor to register, even if only in a fragmentary way, such changes as have already taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian Doctrine.

- 7 ²*hf*. Philosophy of Religion. Lectures, readings, and reports. *Half-course (second half-year)*. Th., 2.30–4.30. Professor E. C. MOORE.

The aim of this course is to give some account of that formal reflection which has taken Religion as its object, particularly an account of the direction and issue of this reflection during the Nineteenth Century.

The problem which religion itself presents is to be dealt with in its epistemological, in its psychological, and in its ethical aspects. Religion in its relation to knowledge, Religion as experience and in relation to other experiences, Religion as motive and as form of spiritual culture is to be treated of.

Reference will be made to Pfleiderer, Höffding, and Siebeck, also to Caird and Sabatier.

- [8 ¹*hf*. Current Problems in Theology. *Half-course (first half-year)*. Th., 2.30–4.30. Professor FENN.]

Omitted in 1908–09.

This course is conducted as a seminary and offers opportunity for the thorough investigation of such questions as from time to time become

prominent in theological discussions. The selection of topics will be determined, in part, by the preferences of those who elect the course.

[20 ²*hf*. Modern Theology, especially as influenced by Ritschl. The modification of Ritschl's contentions. Constructive work in Theology during the last fifteen years in Germany, England, and America. Lectures, readings, and reports. *Half-course (second half-year)*. *Th.*, 2.30-4.30. Professor E. C. MOORE.]

Omitted in 1908-09.

The course is conducted as a seminary and is designed for advanced students who are interested in present phases of theological discussion. Students choosing it should take also Theology 6 unless they have already taken either this, or some other general course in theology. Reference will be made to Ritschl, Herrmann, Kaftan, Lipsius (third edition); also to Clark, Stevens, and Brown.

This course will be given in alternate years with Theology 7 ²*hf*.

Andover Course

A1. Christian Theology and Modern Thought. *Fri.*, at 10 and 1.30. Professor W. A. BROWN.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4).—The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon.*, *Wed.*, *Fri.*, at 3.30. Professor PALMER.

Metaphysics (Philosophy 9).—The Fundamental Problems of Theoretical Philosophy.—The Concepts of Truth and Reality.—Realism, Modern Pragmatism, and Idealism, in their Relations. Lectures and theses. *Tu.*, *Th.*, *Sat.*, at 11. Professor ROYCE.

Philosophy of Nature, with especial reference to Man's place in Nature (Philosophy 3 ²*hf*).—Conceptions of Nature in the light of moral and religious interests. Lectures, prescribed reading, and a thesis. *Half-course (second half-year)*. *Tu.*, *Th.*, *Sat.*, at 12. Asst. Professor R. B. PERRY.

Psychological Seminary (Philosophy 20*b*). *Subject for the year*: The Psychology of Truth, Beauty, Morality, and Religion. *Wed.*, 7.30-9.30 P.M. Professor MÜNSTERBERG.

Ethical Seminary (Philosophy 20d).— *Subject for the year:* The Systematization of Ethics. *Th.*, 4–6. Professor PALMER.

Seminary in the Theory of Knowledge (Philosophy 20e).— *Subject for the year:* Consciousness, Knowledge, and Truth. Contemporary Tendencies: Idealism, Pragmatism, and Realism. *Tu.*, 7.45–9.45 P.M. Asst. Professor R. B. PERRY.

ETHICS

1. **Social Ethics.**—The problems of Poor-Relief, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and prescribed reading. *Tu.*, *Th.*, *Sat.*, at 10. Professor PEABODY, assisted by Messrs. McCONNELL, FORD, and FOERSTER.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with similar subjects by the emphasis laid on the moral aspects of the Social Question and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature and relations of the Moral Ideal [required reading from Mackenzie's *Introduction to Social Philosophy*, and Seth's *Study of Ethical Principles*]. The course then considers the ethics of the family [required reading from Bosanquet's *The Family*]; the ethics of poor-relief [required reading from Devine's *Principles of Relief*]; the ethics of the labor question [required reading from Adams and Sumner's *The Labor Problem*]; and the ethics of the drink question [required reading from *The Liquor Problem; a Summary of Investigations*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor or his assistant; and an important feature of the course is the suggestion and direction of such personal investigation, and the provision to each student of special literature or opportunities for observation.

Rooms are expressly assigned for the convenience of students of Social Ethics, on the second floor of Emerson Hall, including a large lecture-room, a seminary-room, a conference-room, a library, and two rooms occupied by the Social Museum. The Library of 1800 volumes is a special collection for the use of students of Social Ethics, with conveniences for study and research. The Social Museum is a collection of graphical material, illustrating by photographs, models, diagrams, and charts, many movements of social welfare and industrial progress.

[20a. Seminary of Social Ethics.—*Subject for the year: Religion and the Social Question. Tu., 7.30–9.30 P.M. Professor PEABODY.*]

Omitted in 1908–09.

20b. Professor PEABODY will direct special researches of competent students in the Ethics of the Social Questions.

Allied Courses Offered by the Faculty of Arts and Sciences

Social Ethics (Social Ethics 2^{2hf.}). — Practical Problems of Public Aid, Charity, and Neighborhood Work. Lectures, prescribed reading, and observation of work under skilled direction. *Half-course (second half-year). Tu., Th., at 2.30. Dr. BRACKETT.*

Criminology and Penology (Social Ethics 3^{1hf.}). Lectures, reading, and a thesis. *Half-course (first half-year). Mon., Wed., Fri., at 12. Dr. ROGERS.*

Selected Topics in Social Ethics (Social Ethics 4^{2hf.}). *Half-course (second half-year). Tu., Th., Sat., at 12. Subjects for 1908–09: The Ethical Approach to the Social Question. Professor PEABODY. — Sources of Relief in Cases of Need. Dr. BRACKETT. — The Ethical Relations of the State to Industrial Affairs. Mr. McCONNELL. — The Ethical Aspects of Industrial Coöperation. Mr. FORD. — The Ethics of Immigration. Mr. FOERSTER.*

Ethics (Philosophy 4). — The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30. Professor PALMER.*

Ethical Seminary (Philosophy 20d). — *Subject for the year: The Systematization of Ethics. Th., 4–6. Professor PALMER.*

Principles of Sociology (Economics 3). — Theories of Social Progress. *Mon., Wed., and (at the pleasure of the instructor) Fri., at 1.30. Professor CARVER.*

Problems of Labor (Economics 9a^{1hf.}). — *Half-course (first half-year). Tu., Th., and (at the pleasure of the instructor) Sat., at 1.30. Professor RIPLEY and an assistant.*

Methods of Social Reform (Economics 14b^{2hf.}). — Socialism, Communism, the Single Tax, etc. *Half-course (second half-year). Tu., Th., at 1.30. Professor CARVER.*

HOMILETICS AND PASTORAL CARE

- 1 ¹*hf.* An introduction to Preaching. *Half-course (first half-year).*
Wed., Fri., at 10. Professor PEABODY.

Under the present arrangement in Homiletics, it is intended that the study should be pursued in each of the three years required for the degree of S.T.B., in the course of which a student passes under the hands of several instructors. This course considers the circumstances and problems of the preacher's life, the principles of worship and the preparation of sermons. Students submit for criticism plans of original sermons, and study the methods of selected preachers.

2. Preaching. *Mon., at 2.30, and a second hour at the pleasure of the instructors.* Professors PEABODY, E. C. MOORE, and FENN.

Each student prepares eight sermons during the year, of which some are preached before the class and criticized by students and instructor in Appleton Chapel, and the rest are criticized by the instructor privately. Students in this course should already have taken Homiletics 1 or its equivalent. The course may be taken twice.

Further opportunities for study in this department will be provided by special lectures, to be later announced.

ELOCUTION

1. Training in Voice and Speech. Preparatory to Course 2. *Once a week.* (Not counted for a degree.) Mr. WILLARD.
- 2 *hf.* Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course. Twice a week.* Asst. Professor WINTER and Mr. WILLARD.

The training in Course 1 is implied in the requirements of Course 2, and is to be taken before or with Course 2 — preferably before.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week day except Friday.

Addresses, Conferences, and Preaching by members of the Senior Class on Friday evenings after November 1, in the Chapel of the School.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, or in Andover Theological Seminary, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

The ninth session of the Summer School of Theology was held from July 2 to July 19, 1907, and was devoted to the subject of The Relation of the Ministry to Social Ethics. The School was in charge of the following committee of the Faculty: Professors PEABODY, G. F. MOORE, E. C. MOORE, and FENN, and Mr. MORISON. The School was open to men and women. The fee was \$15.

The lecturers were, from Harvard University: President ELIOT, Professors JEREMIAH SMITH, AMES, PEABODY, ROYCE, TAUSSIG, BULLOCK, and ROPES, Dr. BRACKETT, Dr. ROGERS, and Mr. WOODS; and in addition, —

SHAILER MATHEWS, A.M., D.D., *Professor of Historical and Comparative Theology, University of Chicago.*

LEWIS BAYLES PATON, Ph.D., *Professor of Old Testament Exegesis and Criticism, Hartford Theological Seminary.*

The attendance of the Summer School of Theology for the eight years of its existence has been as follows: —

Years.	Subjects for the Year.	Men.	Women.	Total
1899.	Old Testament, Church History, Theology . . .	96	9	105
1900.	New Testament, History of Religions, Homiletics	52	2	54
1901.	The Relation of Ministers to Social Questions . .	84	5	89
1902.	Current Problems in Theology	74	4	78
1903.	Principles of Education in the Work of the Church	54	4	58
1904.	Contributions to Historical Theology	46	1	47
1905.	The Bible	54	7	61
1906.	Christian Theology in its Origin and Development	59	9	68
1907.	The Relation of the Ministry to Social Ethics . .	92	11	103
		<u>611</u>	<u>52</u>	<u>663</u>

The attendance of ordained ministers has been as follows : —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.	Christian Connection.	German Reformed.	Moravian.	Evangelical Association.	Dutch Reformed.	Jewish.
1899	27	17	16	14	5	3	..	..	..	..	..	..	..	..	..	..
1900	17	6	3	14	6	..	3	3	..	..	..	..	..	..	..	..
1901	28	12	11	14	5	2	..	10	1	1	..	..	..	..	..	..
1902	28	7	15	3	5	1	1	8	1	1	..	..	..	..	..	..
1903	21	4	10	5	..	5	3	1	1	..	1	1	1	..	..	..
1904	13	6	11	1	7	1	..	3	1	..	1	..	..	1	..	..
1905	7	4	14	3	5	1	5	9	..	..	1	3	..	..	1	..
1906	8	7	16	2	3	3	2	5	..	1	..	5	..	..	..	1
1907	13	12	17	9	5	5	3	15	..	3	..	2	..	..	..	..
	162	75	113	65	41	21	17	54	4	6	3	11	1	1	1	1

The geographical representation of students of the Summer School in 1907 was as follows : —

Connecticut	3	Michigan	2
District of Columbia	1	New Hampshire	2
England	1	New York	10
Georgia	1	Ohio	8
Illinois	2	Pennsylvania	7
India	1	Rhode Island	1
Indiana	1	South Carolina	1
Iowa	1	Virginia	2
Kansas	3	West Virginia	1
Maine	3	Wisconsin	1
Massachusetts	51		

The Summer School of 1908 will be held July 1–18. The session will be devoted to the subject: “The Relation of Christianity to Other Religions.” A special pamphlet describing the programme of this session will be sent to any address by the Secretary of the Divinity Faculty.

THE LIBRARY

The School has a theological library consisting of about 36,400 volumes and 9,500 pamphlets.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 479,000 volumes and is rich in theological literature.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Students whose record is of distinguished excellence may be given the degree of Bachelor of Divinity *cum laude*. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

The courses of Andover Theological Seminary which have been given in the preceding list of courses may be counted towards the degree of Bachelor of Divinity. A student is also permitted to count towards the degree of Bachelor of Divinity two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are holders of degrees in Arts of Harvard University, and have counted Divinity School courses for such degrees, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degrees in Arts.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students in the Divinity School may be candidates for the degrees of Master of Arts and Doctor of Philosophy. Recommendations for these degrees proceed from the Faculty of Arts and Sciences. Qualified students may attain the degree of Master of Arts by a year of study in the Divinity School completed with high credit. The programme of studies, which must be approved by the Administrative Board of the Graduate School of Arts and Sciences, must be of an advanced character and form a consistent plan of work. Courses presented for this degree cannot be counted again for the degree of Bachelor of Divinity.

The degree of Doctor of Philosophy is not given on the completion of a prescribed period of residence or for the fulfilment of a definite programme of studies, but only upon evidence of high attainment in a special branch of learning, such as qualifies the person on whom it is conferred to give instruction to advanced students in the department in which he has taken the degree, and to advance knowledge by his own investigations. The Divisions in which students of Divinity might naturally become candidates for the degree are the Semitic Languages and History, Ancient Languages (Biblical and Patristic Greek), History, and Philosophy (including the Department of Social Ethics). The specific requirements of the several Divisions may be found in the announcements annually issued by them.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School of Arts and Sciences*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

THE BILLINGS PRIZE. By a gift to the Divinity School from the Trustees of the Robert C. Billings Estate a prize is offered annually for Improvement in Pulpit Delivery. The prize offered is \$100. It may be divided, and if no competitor shows sufficient merit may be withheld. The competition will take place annually in May. This prize is open to all students in the Divinity School who during the current year shall have taken either Elocution 1 or Elocution 2, and also shall either have taken Homiletics 2 or have had part in the public services of the Divinity School.

Students in the Divinity School may compete for the Dante, Sumner, and Toppan Prizes of the University, which are described in the Catalogue of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent., or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do a full year's work continued through the final examinations. If he fails to register or otherwise report on the day appointed for registration he will be considered to have surrendered his scholarship. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Secretary of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must

also submit specimens of their work. Applications should be sent to the Secretary of the Faculty, and in order to be considered at the first assignment should be received by him not later than *March 31*. Applications received after that date for scholarships not previously assigned will be considered and acted on as promptly as possible.

The income of the funds named below is assigned for beneficiary purposes upon recommendation of the Faculty.

1. The following funds held by the President and Fellows of Harvard College: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred dollars.

The CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., two with an income of one hundred and twenty dollars each.

The SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, four with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of one hundred and eighty dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and forty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred dollars.

The BEQUEST OF ABNER W. BUTTRICK, Esq., of Lowell, the income of which is awarded by the President and Fellows "to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel." The annual income of this bequest is five hundred and seventy-five dollars.

The WILLIAM POMROY FUND, of which the income amounts to about forty-five dollars.

2. The fund held by the Trustees of the CHARITY OF EDWARD HOPKINS. From a portion of the income of this fund scholarships are awarded to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University.

3. The WILLIAMS FUND held by The Society for Promoting Theological Education. According to the terms of the bequest, the

income is to be given to "such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance"; and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." The income of the Williams Fund amounts to about four thousand dollars.

From the income of the above funds fellowships and scholarships are awarded as follows: —

1. WILLIAMS FELLOWSHIPS. At present two resident Williams Fellowships of five hundred dollars each are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order.

2. SIX HOPKINS SCHOLARSHIPS. The value of these scholarships depends on the income of the fund in each year, but may be estimated at about two hundred and seventy-five dollars.

3. Scholarships made by combining the income of the several funds held by the President and Fellows and the Williams Fund in awards dependent upon grades attained. The amounts given are usually two hundred, two hundred and fifty, or three hundred dollars. In the last ten years there have been annually so granted on an average ten scholarships of two hundred dollars or less, and six scholarships of two hundred and fifty dollars or more.

FEES AND EXPENSES

The annual fee for tuition is one hundred and fifty dollars, but for Resident Graduates and Special Students taking less than three and a half courses the fee may vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. The fee of \$150 is charged to every student who wishes to have the year counted as a year of residence for any degree. A Resident Graduate or Special Student paying for less than three and a half courses must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. Other students who are members of the Divinity School for but part

of a year are allowed the following deductions from the full fee of one hundred and fifty dollars. A student who joins between December 31 and the end of the first half-year is allowed a *deduction* of forty dollars; one who enters between the beginning of the second half-year and April 1 is allowed a deduction of sixty dollars; and one who enters after March 31 is allowed a deduction of one hundred dollars. A student who leaves before January 1 is allowed a deduction of one hundred dollars, if he gives written notice of his withdrawal before that date to the Secretary of the Faculty; one who leaves between December 31 and the end of the first half-year is allowed a deduction of sixty dollars, if he gives written notice to the Secretary before the end of the first half-year; and one who leaves between the end of the first half-year and April 1 is allowed a deduction of forty dollars, if he gives written notice to the Secretary before April 1; but if he fails to give written notice of withdrawal no deduction is allowed.

The first half-year ends on the Saturday before the second Sunday in February.

A fee of four dollars a year is charged to every student registered in the Divinity School, for the maintenance of the Stillman Infirmary; and, on the order of a physician, every student will be given, in case of sickness, in return for this fee, a bed in a ward, board, and ordinary nursing, for a period not exceeding two weeks in any one academic year.

An examination fee of thirty dollars is charged Divinity students taking the degree of Ph.D. unless they have paid the full tuition fee of one hundred and fifty dollars for at least one year, in the Divinity School or other graduate department of the University. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, or by a surety company duly qualified to do business in Massachusetts, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in United States bonds for the same purpose; or he may deposit *fifty dollars* as security and pay in advance all sums for which he shall become liable to the University. But any student who lives in a College room, or boards at Memorial Hall or at

Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or must in advance and in addition to his tuition fee pay the full year's rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security is returnable after the issue of the second term-bill, one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

PAYMENT OF THE TUITION FEE. — TERM-BILLS

Each student, except such Resident Graduates and Special Students as are taking less than three and a half courses, is required to pay ninety dollars of the tuition fee to the Bursar punctually at the beginning of the academic year without the presentation of a bill. The second instalment, of sixty dollars, is entered upon the first term-bill, issued January 20, and is to be paid on or before February 10.

In like manner Resident Graduates and Special Students who are liable for less than the full tuition fee of one hundred and fifty dollars are required to pay at the beginning of the academic year ninety dollars, or the whole fee if it does not exceed ninety dollars; and the remainder of the fee, if any, on or before February 10.

The first term-bill is issued January 20, and must be paid on or before February 10. This bill includes, in addition to the second instalment of the tuition fee, such charges as the following: Two-thirds of the year's charges for the use of a College room; fees for laboratory courses which begin in the first half-year; Stillman Infirmary fee; locker fees; such incidental charges as can then be determined; charges for gas, and for board at the Harvard Dining Association and the Randall Hall Association made up to as late a date as practicable.

The second term-bill is issued one week before Commencement, and contains the charges not included in the first bill. The second term-bill must be paid by all candidates for degrees at least one day before Commencement; and by all other students, on or before July 25.

Students who are candidates for degrees in the middle of the academic year must pay all dues to the University at least one day before the day upon which the degrees are to be voted.

When a student's connection with the University is severed, all charges against him must be paid at once.

Each student whose dues to the University remain unpaid on the day fixed for their payment is required at once to cease attending lectures or recitations, using the libraries, laboratories, gymnasium, athletic grounds or buildings, boarding at the Harvard Dining Association or at the Randall Hall Association, and making use of any other privileges as a student, until his financial relations with the University have been arranged satisfactorily to the Bursar. Failure to comply with this rule is deemed cause for final separation of the student from the University.

The average expenses of a student for a year are: —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	133.00
For Stillman Infirmary . . .	4.00
For fuel and light	15.00
	<hr/>
	\$362.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here depends in part upon the student's orders, varying between \$4.00 and \$5.50 a week for most men. The membership is limited, and application should be made before September 15 to the Auditor of the Harvard Dining Association, Memorial Hall.

At Randall Hall meals *à la carte* are served at cost, making it possible to get good board for \$3.50 a week. The annual fees of the Association are low. Application should be made early to the Secretary of the Randall Hall Association.

DIVINITY HALL

Divinity Hall, the dormitory of the Divinity School, contains 41 rooms. These rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day rooms not previously engaged will be assigned to members of other departments who have filed with the Bursar applications which have been duly approved by the Secretary of the Faculty of the Divinity School. The Faculty of the Divinity School, however, reserves the right of discrimination between applicants as the interests of the School may dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonier; study table; chairs; book shelves; rug. The price includes the use of the furniture. Floor plans are shown on pages 40 and 41.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$45.	No. 10.	\$70.	No. 18, 28.
\$50.	" 5.	\$75.	" 35.
\$55.	" 2, 3, 14.	\$80.	" 41.
\$60.	" 1, 13.	\$85.	" 17, 19, 23, 25, 29,
\$65.	" 20.		31, 33, 37, 39.

FURNISHED ROOMS

\$55.	No. 6.	\$80.	No. 26, 32, 40, 42.
\$60.	" 4, 9, 12.	\$85.	" 21, 36.
\$65.	" 11.	\$90.	" 16, 27, 30.
\$75.	" 7, 8, 24, 34, 38.		

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room.

Applications for rooms should be made as early as possible after March 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Divinity Library, on October 1, 1908, between 10 and 1.

Further information will be furnished, if desired, on application to the Dean.

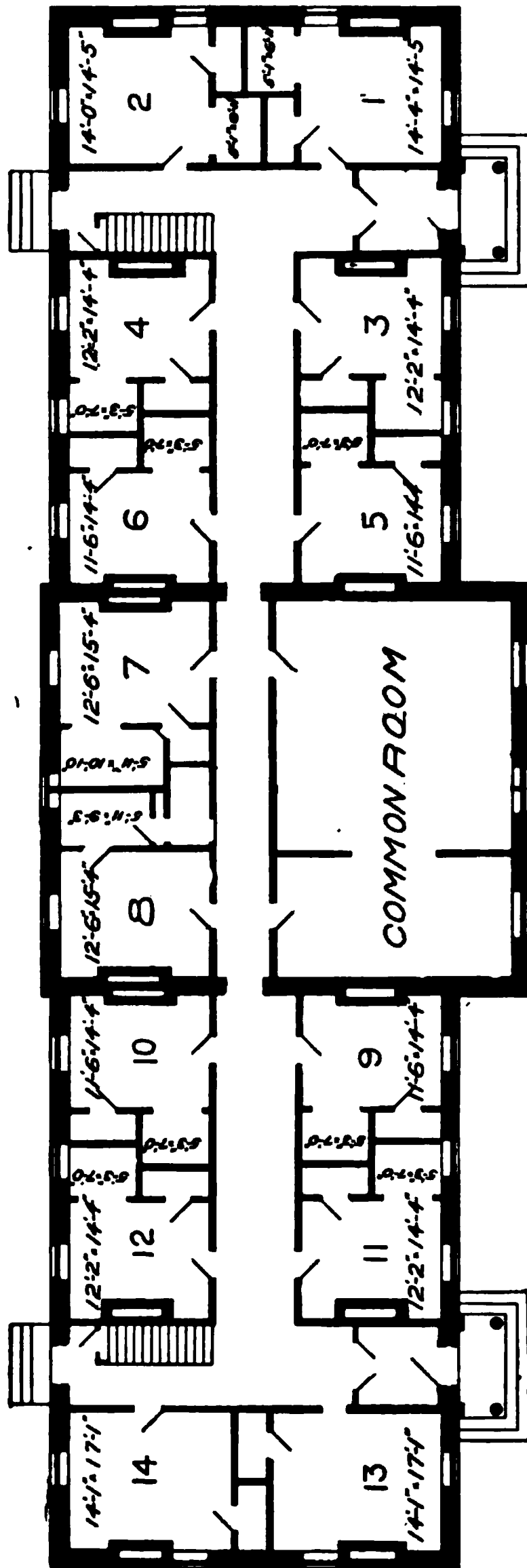
TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1907-08.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	New Testament 2.	Church History 6 ¹ . Church Hist. 41. Theology 2 ² .	Old Testament 2. Church History 5 ¹ . Theology 2 ² .	Church History 5 ¹ . Church Hist. 41. Theology 2 ² .	New Testament 2. Church History 5 ¹ . Theology 2 ² .	Church Hist. 41.
10-11	Old Testament 1. New Testament 3.	Old Testament 7. Old Testament 8. New Testament 15 ¹ . Ethics 1.	Old Testament 1. Old Test. 11 ¹ , 32. New Testament 8. Homiletics 1 ¹ .	Old Testament 7. Old Testament 8. New Testament 16 ¹ . Ethics 1.	Old Testament 1. Old Test. 11 ¹ , 32. New Testament 8. Theology 41. Homiletics 1 ¹ .	Ethics 1.
11-12	Church Hist. 42 ¹ , 46 ¹ . Theology 1 ¹ .	Old Testament 4. Old Testament 42. Church History 2.	Church Hist. 40 ¹ , 46 ¹ . Theology 1 ¹ . Church Hist. 44 ¹ , 45 ¹ . Theology 6.	Old Testament 4. Old Testament 42. Church History 2.	Church Hist. 40 ¹ , 46 ¹ . Theology 1 ¹ .	
12-1	Church Hist. 44 ¹ , 45 ¹ . Theology 6.	History of Religions 1 ¹ , 4 ¹ .	History of Religions 1 ¹ , 4 ¹ .	History of Religions 1 ¹ , 4 ¹ .	Church Hist. 44 ¹ , 45 ¹ . Theology 6.	History of Religions 1 ¹ , 4 ¹ .
1.30-2.30					Theology 41.	
2.30-3.30	New Testament 41. Hist. of Religions 2. Homiletics 2.	Old Testament 2. Old Testament 5. Old Testament 41.	New Testament 41. Hist. of Religions 2.	Old Testament 2. Old Testament 5. Old Testament 41. Theology 3 ¹ , 7 ¹ .	New Testament 41. Hist. of Religions 2.	
3.30-4.30	New Testament 42.	Church Hist. 43.	New Testament 42. Theology 3 ¹ .	Theology 3 ¹ , 7 ¹ .		
4.30-5.30		Church Hist. 43.	Theology 3 ¹ .			

¹ First half-year.

² Second half-year.

EAST SIDE



DIVINITY HALL. FIRST FLOOR



DIVINITY HALL. SECOND AND THIRD FLOORS





OFFICIAL REGISTER OF HARVARD UNIVERSITY

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THE
DIVINITY SCHOOL

1909—10



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ANNOUNCEMENT
OF THE
DIVINITY SCHOOL
OF
HARVARD UNIVERSITY

1909-10



CAMBRIDGE
Published by the University
1909

THE DIVINITY SCHOOL

FACULTY

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Andover Professors in Harvard University

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JOHN WINTHROP PLATNER, A.M., D.D., *Andover Professor of Ecclesiastical History*.

WILLIAM ROSENZWEIG ARNOLD, Ph.D., *Andover Professor of the Hebrew Language and Literature*.

THE DIVINITY SCHOOL

THE HARVARD DIVINITY SCHOOL has several characteristics to which attention may properly be called.

1. THE DIVINITY SCHOOL is a department of Harvard University. All courses offered by the Faculty of Arts and Sciences, except those in the laboratories, are open without extra charge to students of the Divinity School paying the full fee. Over three hundred such courses of instruction were given in 1908-09 (consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences").

The arrangements with Andover Theological Seminary, now located in Cambridge and affiliated with the University, provide for an interchange of instruction which opens without extra charge, to students of the Harvard Divinity School, paying the full fee, all courses given in the Seminary. Such of these courses as have been approved for the purpose by the Faculty of the Harvard Divinity School may be counted toward the Harvard degree of Bachelor of Divinity.

Students of theology have free access also to the libraries, chapel services, museums, occasional lectures, gymnasium, play-grounds, and other resources of the University. The same fee for instruction is required in the Divinity School as in Harvard College, the Graduate School of Arts and Sciences, and the Harvard Law School; and the same standard of scholarship aid is applied.

2. THE DIVINITY SCHOOL accepts the elective system of studies as applicable to students for the ministry. It assumes that no single course of study can properly be demanded of all such students, and that the expansion of the minister's vocation involves diversity in the minister's education. The only limitation of liberty in the election of studies is in the case of candidates for the degree

of Bachelor of Divinity (see paragraph on "Courses of Instruction," p. 8). On the other hand, liberty of election is increased by the further provision that two courses from the list of studies offered by the Faculty of Arts and Sciences may, by approval of the Faculty of Divinity, be counted for the degree of Bachelor of Divinity.

3. THE DIVINITY SCHOOL is an undenominational school of theology. The constitution of the Divinity School prescribes that: "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students." In conformity with this regulation denominational distinctions are disregarded in the Faculty and in the administration of the School.

4. While THE DIVINITY SCHOOL provides a systematic three years' course of theological study for the degree of Bachelor of Divinity, it also offers special advantages to graduates of Theological Schools and other qualified students who may wish to undertake special courses of professional study. In the academic year 1908-09 there were among the students of the School graduates of the following theological seminaries: Andover; Bangor; College of the Bible, Ky.; Boston University; Cobb; Colgate; Episcopal School, Cambridge; Harvard University; Howard University; Pacific Unitarian School for the Ministry; Presbyterian Seminary of Kentucky; University of Tübingen, Germany.

5. THE DIVINITY SCHOOL is the only professional school of the University which has its own dormitory, and while its students are entirely free to room where they will, it is felt to be greatly to a student's advantage to enter as fully as may be into the life and spirit of the School, which can best be done through his living in Divinity Hall. Daily evening prayers are conducted by students and officers of the School. The furnishing of a number of rooms in the Hall makes it accessible to those who prefer rooms already furnished, and a common social room for the use of all occupants of Divinity Hall adds to the opportunities for friendly intercourse.

ADMISSION OF STUDENTS

Testimonials. All candidates for admission must furnish testimonials of character and scholarship.

Resident Graduates. Graduates of Theological Schools are admitted as Resident Graduates, provided the courses of study which they have pursued are satisfactory to the Faculty.

Candidates for the Degree of Bachelor of Divinity. All candidates for the degree of Bachelor of Divinity must have received the degree of Bachelor of Arts, representing a course of study approved by the Faculty, or must satisfy the Faculty that their education has been equal to that of graduates of the best New England colleges.

A candidate for the degree may be admitted to advanced standing upon examination. But a candidate who is also qualified to enter as a Resident Graduate may be admitted to the Senior Class without examination.

Special Students. A person who is not a candidate for the degree of Bachelor of Divinity may enter the School as a Special Student, provided he holds a degree in arts, literature, philosophy, or science, which represents a course of study approved by the Faculty, or provided he satisfies the Faculty that his education has been fully equivalent to such a course.

Registration. The academic year 1909-10 begins on September 30, 1909, and all students are required to register on that date, unless previously excused by the Dean. Since, however, several courses are given only in the second half-year, and others may be entered after the mid-year examinations, students may be admitted to the School at the beginning of the second half-year. In such cases, fees are adjusted in accordance with the regulations, on pages 34-37, and applications for a proportional amount of scholarship aid will be considered by the Faculty. Students in Andover Theological Seminary desiring to take courses offered by the University must register for that purpose in the Divinity School or other appropriate department of Harvard University. Students in Harvard University desiring to take courses offered by Andover Theological Seminary may register for that purpose in the Seminary.

COURSES OF INSTRUCTION

The following courses of instruction are classed as full courses or half-courses, according to the estimated amount of work in each, and its value in fulfilling the requirements for the degree of Bachelor of Divinity. In the following list all courses are full courses, unless the contrary is stated, with the exception of the courses of research, which count towards the degree to an extent determined in each case by the instructor, but usually as full courses.

Students are free to choose any studies which they are qualified to pursue, but candidates for the degree are not allowed to neglect entirely any one of the following departments: Old Testament, New Testament, Church History, Theology, Homiletics. Students must in every case leave with the Dean at the beginning of the year, for the approval of the Faculty, lists of the courses which they propose to take.

In the following list are included the courses of Andover Theological Seminary which have already been approved to count towards the degree of Bachelor of Divinity of Harvard University. For full information concerning Andover courses students should consult the catalogue of Andover Theological Seminary. There are also added to the list the titles of a few of the courses offered by the Faculty of Arts and Sciences which are likely to be of interest to students of theology. For full information concerning such auxiliary courses, students should consult the "Announcement of Courses of Instruction provided by the Faculty of Arts and Sciences."

In all the instruction of the School reference is freely made to German and French books. Students are urgently advised to acquire a reading knowledge of these languages, especially of German, before entering the School.

INTRODUCTION TO THE STUDY OF THEOLOGY

[Eight lectures (*first half-year*). (Not counted for a degree.)
Professor G. F. MOORE.]

Omitted in 1909-10.

Familiar lectures and conferences with students on the work of the Christian ministry in our time, its opportunities and demands; the general and professional preparation of the minister; the chief branches of *theological study*, their relations to other departments of learning, and

their practical use; suggestions on the choice and order of studies; the use and abuse of books; methods and habits of study; the art of preserving the results of reading and investigation.

OLD TESTAMENT

- 1¹. Hebrew. — Morphology. Selections from the prose narratives of the Old Testament. *First half-year. Mon., Tu., Wed., Th., Fri., at 9.* Professor LYON.

Pronunciation of Hebrew, acquisition of vocabulary, and practice in speaking and writing simple sentences, are made prominent in the beginning of the course. The reading advances at first slowly, the student thus gaining thorough familiarity with a small section of Hebrew text. Grammatical principles are explained orally and illustrated in the reading. The phonetic principles governing changes of form are pointed out, and the apparent irregularities of the paradigms shown to be strictly in accordance with law.

Text-books: Davidson's Introductory Hebrew Grammar; Hahn's Hebrew Bible; Hebrew Lexicon.

- 2². Hebrew (second course). — Syntax. Extensive reading in the Old Testament. *Second half-year. Mon., Tu., Wed., Th., Fri., at 9.* Dr. DAVEY.

This course is planned to meet the needs of those who have had one course in Hebrew, but who are not prepared for the more advanced critical study of the Old Testament. Considerable portions of the prose books, the poetry, and the prophets will be read.

Text-books: Bible and Lexicon; Gesenius's Grammar; Driver's Use of the Tenses in Hebrew, Oxford, Clarendon Press, ed. 3, 1892, 7s. 6d.

17. Aramaic. — Daniel 2–7; selections from the Targums; Dalman's *Aramäische Dialektproben. Twice a week.* Dr. DAVEY.

The course deals with the western dialects of Aramaic, including those spoken in Palestine in the centuries before and after the Christian era, and should be of value to students of the New Testament as well as of the Semitic languages.

18. Syriac. — Brockelmann's *Syrische Grammatik*; selections from the Peshitto; Syriac prose of the classical period. *Twice a week.* Dr. DAVEY.

The course is of importance to students of the Semitic languages and to advanced students of biblical criticism or oriental church history.

4. History of Israel, political and social, till the capture of Jerusalem by the Romans. *Tu., Th., Sat., at 11.* Professor LYON.

The time covered by this course includes the whole of Israel's national life: the rise of the monarchy, the disruption of the state, the internal feuds and the relations to foreign powers, the political activity of the prophets, the Assyrian and the Babylonian captivities, the formation of a theocratic state, Judea under Persian and Greek rule, the rise and fall of the Maccabean state, the reign of Herod, and the rule of the Roman procurators. Special attention is paid to the growth of political and social institutions.

Text-book: The revised version of the *Old Testament*. The instruction is given largely by lectures, and the history is illustrated by contemporaneous archaeological remains.

Reference-books: Histories of Ewald, Graetz, Stade, Renan, Schürer, Kent, and H. P. Smith.

[5. History of Jewish Literature from the earliest times to 200 A.D. *Tu., Th., at 2.30.* Professor G. F. MOORE.]

Omitted in 1909-10.

Courses 5 and 6 are usually given in alternate years, interchanging with Courses A5 and A6.

The first part of the course is a critical inquiry concerning the age, authorship, collection, and transmission of the books of the Old Testament; the second deals in a similar way with Jewish literature to the close of the second century of the Christian Era, including both its Palestinian and its Hellenistic branches. The primary object of the course is to determine the value of these writings as historical sources. A considerable amount of reading is required.

[6. History of the Hebrew Religion. *Tu., Th., Sat., at 11.* Professor G. F. MOORE.]

Omitted in 1909-10.

Courses 5 and 6 are usually given in alternate years, interchanging with Courses A5 and A6.

The religion of the nomadic Semites and the religion of the Israelite tribes before the conquest of Canaan. History of the Hebrew religion from the settlement in Canaan to the second century of the Christian era.

10. Assyrian. *Twice a week.* Professor LYON.

For students of ancient oriental history and of Semitic religions Assyrian is of special importance. To begin this study an acquaintance with some other Semitic language is necessary.

The reading begins with transliterated texts whereby the student acquires some knowledge of grammar and vocabulary before making much progress with the syllabary. This knowledge greatly facilitates the acquisition of the written characters. A few of these characters are learned daily, and as rapidly as learned are used in writing exercises and in reading the texts in the original. Attention is directed to the historical bearings of the passages read.

Text-books: Delitzsch's *Assyrische Lesestücke*, ed. 4, Leipzig, 1900, M. 18; Delitzsch's *Assyrian Grammar*, Reuther & Reichard, Berlin, M. 9

11. Assyrian (second course). *Twice a week.* Professor LYON.

Extensive reading in *The Laws of Hammurabi*, the early historical records, and the mythological poems. Practice in copying and deciphering originals in the Semitic Museum.

Reference-books: Delitzsch's *Assyrian Grammar*; Delitzsch's *Assyrische Lesestücke*, ed. 4; *Mémoires de la Délégation en Perse*, vol. iv; Brünnow's *Classified List*; Delitzsch's *Assyrisches Handwörterbuch*; Muss-Arnolt's *Assyrian Dictionary*.

20. Research Courses. — The instructors will arrange and supervise for any properly prepared student a line of special study on such topic as may be agreed on.

The Semitic Conference holds meetings twice a month throughout the academic year. There are essays and discussions. In addition to the regular work, letters from foreign correspondents are read from time to time, and notes are presented calling attention to new publications, to travels, explorations, and discoveries, and to additions to the Semitic Museum and the Semitic Library. The meetings are held in the Semitic Museum.

Andover Courses

OLD TESTAMENT

A3. Hebrew (advanced course): The Prophetical Books of the Old Testament. — Interpretation and criticism of portions of the prophetic writings, selected with special reference to literary and historical problems. *Tu., Th., at 2.30.* Professor ARNOLD.

45. Introduction to the Old Testament. — History of the text; the formation of the Canon; historico-critical study of the origin, form, and contents of the several books. *Tu., Th., at 11.* Professor ARNOLD.
46. Religion of Israel. — History of the religious ideas and institutions of Israel from the earliest times to the Maccabean age. *Twice a week.* Professor ARNOLD.

Allied Courses Offered by the Faculty of Arts and Sciences

History of Babylonia and Assyria (Semitic 12 *hf.*). *Half-course.* *Sat., at 9.* Professor LYON.

Arabic (Semitic A13). — Socin's *Grammar*; Brünnow's *Chrestomathy*. *Mon., Wed., Fri., at 11.* Professor ARNOLD.

Arabic (second course) (Semitic A14). — De Goeje's edition of Wright's *Grammar*; selections from the Qoràn, the Hadith, and classical writers on geography and history. *Tu., Th., at 3.30.* Professor ARNOLD.

NEW TESTAMENT

2. Introduction to the Study of the New Testament. *Mon., Wed., Fri., at 9.* Professor ROPES.

First half-year: The origin and early history of the New Testament writings.

Second half-year: The teaching of Jesus Christ, and the theological and ethical ideas of the New Testament Writers.

This course aims to give in outline a general view, first of New Testament literary criticism ("Introduction"), and secondly of the teaching of Jesus Christ and of the salient points in the theology and ethics of the New Testament writers. The student will be expected to familiarize himself with the contents of the New Testament, and there will be regular required reading and frequent written papers. Continuous reading of the Greek text will not be required.

Either half of this course may with the consent of the instructor be counted as a half-course.

NOTE. — To enter profitably on the work of the following courses, a fresh and accurate knowledge of the elements of Greek grammar (inflections and syntax) is necessary. Students who have paid no attention to

Greek for several years must review their Greek grammar in the previous summer vacation. For students unacquainted with Greek, the Faculty of Arts and Sciences provides a Course for Beginners (Greek G). *Tu., Th., Sat., at 12.* Dr. C. N. JACKSON. This course is not counted for the degree of S.T.B.

3. The Gospels of Matthew, Mark, and Luke. *Mon., Wed., Fri., at 10.* Professor ROPES.

In this course the whole of the first three Gospels will be read, either privately or in class. Lectures will treat of the characteristics of the language of the New Testament, the Synoptic problem, and other general topics. Reading will be required on the history of the Jewish people immediately before and during the time of Christ, the geography and antiquities of Palestine, etc.

[6 ¹/₂hf. The Gospel of John. — *Half-course (first half-year). Three times a week.* Professor ROPES.]

Omitted in 1909-10.

7 ¹/₂hf. The Apostolic Age. — Study of the Acts of the Apostles. *Half-course (first half-year). Three times a week.* Professor ROPES.

In this course Acts will be read through, with discussion of those portions of the Epistles of Paul which can be directly used for the history of the Apostolic Age. Attention will be paid to the historical and archaeological problems involved, as well as to the literary criticism of Acts.

Occasional written papers on literary and historical topics will be required. Proficiency in the use of the Greek New Testament is necessary for this course.

[8. The Epistles of Paul. — Selected portions. *Mon., Wed., Fri., at 10.* Professor ROPES.]

Omitted in 1909-10.

Proficiency in the use of the Greek New Testament is necessary for this course. The Epistles read will include Romans, I and II Corinthians, Ephesians, and Philippians.

9 ²/₂hf. The Pastoral Epistles; and the Teaching of the Twelve Apostles (the "Didache"). *Half-course (second half-year). Twice a week.* Professor ROPES.

Proficiency in Greek is necessary for the work of this course.

[10 ²*hf*. The Epistles of John, and the Epistles of Ignatius. *Half-course (second half-year)*. *Twice a week*. Professor ROPES.]

Omitted in 1909-10.

Proficiency in Greek is necessary for the work of this course.

15 ¹*hf*. The Theological Method of Jesus and Paul. *Half-course (first half-year)*. *Tu., Th., at 10*. Professor FENN.

20. Advanced study and research. Professor ROPES will arrange and supervise special work of competent advanced students on such topics of New Testament study as they may desire to undertake.

Andover Courses

[41. New Testament Exegesis. — The Gospel of Matthew. *Mon., Wed., Fri., at 2.30*. Professor RYDER.]

Omitted in 1909-10.

[42. New Testament Religion. *Mon., Wed., at 3.30*. Professor HINCKS.]

Omitted in 1909-10.

A3 ¹*hf*. The Gospel of John. *Half-course (first half-year)*. *Mon., Wed., Fri., at 2.30*. Professor RYDER.

A4 ²*hf*. The Epistles of John and the Apocalypse. *Half-course (second half-year)*. *Mon., Wed., Fri., at 2.30*. Professor RYDER.

A5. The Life of Christ. *Mon., Wed., at 3.30*. Professor HINCKS.

Allied Courses

Attention is called to the following courses, offered by the Faculty of Arts and Sciences and of importance for those intending to become professional students of the New Testament.

Plato (Republic); Aristotle (Ethics, Books I-IV and X) — Survey of Greek Philosophy from Thales to Aristotle (Greek 8). *Tu., Th., Sat., at 9*. Professor GOODWIN and Associate Professor C. P. PARKER.

The Philosophy of Plato (Classical Philology 24 ¹*hf.*). *Half-course* (*first half-year*). *Mon., Wed., Fri., at 3.30.* Associate Professor C. P. PARKER.

Introduction to Greek Palaeography (Classical Philology 30 ²*hf.*). *Half-course* (*second half-year*). *Tu., Th., Sat., at 11.* Professor GULICK.

History of Rome to the Reign of Diocletian (History 3). *Mon., Wed., Fri., at 9.* Asst. Professor FERGUSON.

Greek Philosophy, with especial reference to Plato (Philosophy 12).—Lectures, prescribed reading, and theses. *Mon., Wed., Fri., at 10.* Dr. B. A. G. FULLER.

CHURCH HISTORY

1. The First Eight Christian Centuries.—The Conflict of Christianity with Paganism. Origin and Development of the Roman Papacy to its alliance with the Frankish State. The Germanic races as the basis of a new Christian civilization. *Tu., Th., at 9.* Professor EMERTON.

The purpose of this course is to study the period of the decline of Rome and the rise of the new European peoples from the point of view of the institution which, more than any other, was the agent in both these processes, the Christian Church. The events of the period are treated under a three-fold division: (1) The establishment of Christianity, under the oppression, and then under the protection, of the Roman Empire; (2) The movement of the Continental Germanic peoples upon the lands of Rome, and their gradual union under the Frankish Kingdom; (3) The intimate alliance of the Roman Papacy with that kingdom in the Empire of Charlemagne.

It is the constant effort of the instructor to present the period as one of construction, and to show its relations to the future development of Europe. Especial weight is given to those institutions which were to be permanent in later mediaeval history.

- [2. The Church in the Middle Ages from Charlemagne to Dante. — Formation of the European States. The Holy Roman Empire. The Roman Papal System as the controlling force in European Life. *Tu., Th., at 11.* Professor EMERTON.]

Omitted in 1909–10.

The period covered by this course is that properly called "mediaeval." Its distinguishing features are: the prevalence of the feudal system in political life, with its peculiar social consequences, knighthood, chivalry, private warfare; the great development of the Roman Papacy to the point where it influences every element of European life; the production of a new system of learning, the so-called "scholastic," the object of which is the maintenance of a given body of religious truth; the rise of a magnificent form of art, the "Gothic"; the growth and the decline of a theory of universal monarchy, represented by the Holy Roman Empire; finally, at the end of the period, the appearance of new forces, — city life, individual thought, national consciousness, concentration of power in new monarchies, — all of which were tending to overthrow what was distinctively "mediaeval." All these phases of history will be touched upon, but the chief emphasis will be laid upon the action of the Roman Church as the controlling principle in them all.

3. The Era of the Reformation in Europe from the rise of Italian Humanism to the close of the Council of Trent (1350 to 1563).
Tu., Th., at 11. Professor EMERTON.

This course deals with the period immediately following that treated in Course 2. It is the period of the decline of mediaeval and the rise of modern institutions. The purpose of the instruction is: (1) to trace the development of those forces in politics, in learning, in religion, and in social life, which were combined in the great Protestant revolution of the sixteenth century; (2) to follow the course of that revolution in all the European countries, and to show the various forms it assumed; (3) to study the beginnings of the Roman Catholic Reaction, as expressed in the Inquisition, the Jesuit Order, and the Council of Trent.

The instruction in Courses 1, 2, and 3 is by lectures and extensive reading, which will be thoroughly tested by examinations. Written theses may also be required.

4a¹hf. The History of the Christian Church in Europe within the last three Centuries. *Half-course (first half-year).* *Mon., Wed., Fri., at 11.* Professor E. C. MOORE.

It will be the aim of this course to deal with the development of Protestantism in England since the end of the reign of Elizabeth and on the Continent since the beginning of the Thirty Years' War; as also with the issue of the Counter-Reformation in the Roman Catholic Church, with the history of parties and of the orders in that communion, and with the fortunes of the Papacy in its relation to the national movements of the Nineteenth Century. The history of the Greek Church since the time of the

renewed contacts of the Greek Church with the West will be considered, especially the history of this church within the boundaries of the Russian Empire.

4b²hf. The Expansion of Christendom in the Nineteenth Century. *Half-course (second half-year). Mon., Wed., Fri., at 11.* Professor E. C. MOORE.

The introduction to this course will be a brief sketch of the contacts, commercial and political, of Europe and America with the nations of the East and of the beginnings of missionary labor in the East by the Jesuits and by the Pietists. The period which is intended to be treated in detail is that since 1795. The Christian movement in India, in Mohammedan lands, in China since the Opium Wars, and in Japan since the opening of the ports, will be dealt with in its aspects of evangelism, of education and literary work, of medical work and general philanthropy. The naturalization of the Christian movement in these countries will be studied with the transformation of Christian teaching and institutions through the influence upon these of the life of the Orient.

[5¹. History of Christian Thought, considered in its relation to the prevailing philosophy of each period, from the earliest time to the Eighteenth Century. *First half-year. Tu., Wed., Th., Fri., at 9.* Professor EMERTON.]

Omitted in 1909-10.

In Course 5 the history of Christian Doctrines is treated as the history of thought upon the problems of the Christian tradition. No attempt is made to account for every individual doctrine, but in each period of the history of the church those lines of thought are dwelt upon which contributed most directly to the formation of the accepted statements of belief. While distinctly recognizing that there was from the beginning a nucleus of doctrinal ideas which may properly be described as "orthodox," the instruction takes into account with equal care all those divergent forms of thought upon the Christian problem which pass usually under the name of "heresy." In order that the attention of the student may be fixed as closely as possible upon the development of doctrine, an acquaintance with the general movement of Church History will be presumed, and it will usually be found advisable to take this course at as late a stage of theological study as possible. As regards the division of time, comparatively much greater attention will be paid to the early formative period than to the later phases of development. An extended thesis upon some phase of doctrine will be required. The course will usually be given in alternate years.

6. Practice in the Study and Use of Materials for Church History.

Wednesday afternoon, two successive hours. Professor EMER-
TON.

Subject for 1909-10: Readings from the Literature of the Early Reformation Period.

The purpose of this course is: (1) to give to students the opportunity of making acquaintance at first hand with the original authorities for a given period of history or for some specific historical development; (2) to teach by actual practice the methods of historical research. The work consists: (1) in reading typical texts of historians and of documents, and (2) in the preparation of short studies on special topics of inquiry and the presentation of the results to the class for criticism. The field of study selected varies from year to year, but is chosen with especial reference to the value of the material for the purpose of illustrating the principles of historical research. The following subjects, which have actually been used as the basis of study in different years, will illustrate the nature of the selections: the Investiture Conflict of the Eleventh Century; Church and State in the time of Frederick Barbarossa; the Rise of the Communal System in France; Topics in Early Reformation History; the Letters and Early Writings of Erasmus; the Literature of the Great Schism.

While the main purpose in this work is to become familiar with the processes of investigation and the weighing of evidence, it should be remembered that the incidental knowledge of history thus acquired is far from being an unimportant means of historical education.

Students desiring to follow any special lines of historical inquiry in the method here indicated may enroll in this course and pursue their own work under the general advice of the instructor.

Andover Courses

[41. History of the Church in Outline. *Tu., Th., Sat., at 9.* Professor PLATNER.]

Omitted in 1909-10.

42. History of Christian Doctrine. *Tu., Th., Sat., at 9.* Professor PLATNER.

[43. Christian Institutions. — An historical and comparative study of the organization and government, the forms of worship, and the doctrinal standards of the main branches of the Christian Church. *Tu., 3.30-5.30.* Professor PLATNER.]

Omitted in 1909-10.

[A4 ¹hf. History of the Church in England. *Half-course (first half-year)*. Mon., Wed., Fri., at 12. Professor PLATNER.]

Omitted in 1909-10.

[A5 ²hf. History of the Church in America. *Half-course (second half-year)*. Mon., Wed., Fri., at 12. Professor PLATNER.]

Omitted in 1909-10.

A6. History of Early Christian Literature. Tu., 3.30-5.30. Professor PLATNER.

A7 ¹hf. The Expansion of Christendom from the beginning to the Eighteenth Century. *Half-course (first half-year)*. Tu., Th., Sat., at 10. Professor PLATNER.

Allied Courses

In connection with the study of Church History attention is called to the great number of historical courses offered by the Faculty of Arts and Sciences, not only in the Department of History, but also in those of the languages, Philosophy, Economics, and the Fine Arts.

HISTORY OF RELIGIONS

[1 ¹hf. Introduction to the Study of Religions. *Half-course (first half-year)*. Tu., Th., Sat., at 12. Professor G. F. MOORE.]

Omitted in 1909-10.

After a sketch of the history of the subject, the course takes up the phenomena of the lower religions, showing their connection with primitive notions of nature and with the social organization; discusses theories of the genesis and evolution of religion; factors in the development of religion, and its main stages; classification of religions and comparison of the principal types. Attention is then directed to the nature of the religious sentiment; the origin of religious conceptions, and the changes which they undergo; their correspondence to conceptions of the universe; the fundamental problems of the philosophy of religion.

This course, though complete in itself, is intended to prepare the way for more advanced study of the history of religions and the philosophy of religion.

[2. History of Religions in Outline. Mon., Wed., Fri., at 2.30. Professor G. F. MOORE.]

Omitted in 1909-10.

The aim of the course is to give a general survey of the principal religions of the world in ancient and modern times; their character and history; their relation to race, environment, and culture; their influence on one another; and their place in the whole development of religion. The first half-year will be given to the religions of China and Japan; Egypt; Babylonia and Assyria; the western Semites, including Judaism and Mohammedanism. The study of the second half-year will be in the religions of India, Persia, the Greeks, Romans, Germans, and Celts; Christianity. These groups may be taken separately as half-courses.

[4²hf. History of Judaism. *Half-course (second half-year)*. Tu., Th., Sat., at 12. Professor G. F. MOORE.]

Omitted in 1909-10.

The course will cover the history of the Jewish religion from the beginning of the Seleucid supremacy (198 B.C.) to the present time. The formative period, to the age of the Antonines, will be treated with greater fulness, including the influence of Greek life and thought and the reaction from it, and the rise of Christianity and its separation from Judaism. This will be followed by a more rapid survey of the subsequent development: the Talmudic age; the influence of Arab culture; Jewish philosophy and theology in the Middle Ages; modern movements and tendencies in Judaism.

[5¹hf. Islam.—The Life of Mohammed; the Moslem conquests; development of Moslem theology and law. *Half-course (first half-year)*. Mon., Wed., Fri., at 12. Professor G. F. MOORE.]

Omitted in 1909-10

Allied Courses

Attention is called to the two allied courses offered by the Faculty of Divinity, Old Testament 6, on the History of the Hebrew Religion, and New Testament 2, on New Testament Theology, and to the following courses offered by the Faculty of Arts and Sciences:—

[Science of Religion (Philosophy 7 hf.). *Half-course*. Fri., at 11. Asst. Professor WOODS.]

Omitted in 1909-10.

Philosophical Systems of India, with special reference to Vedanta, Sankhya, and Yoga (Philosophy 18). Tu., Th., Sat., at 12. Asst. Professor WOODS.

[The Religion and Worship of the Romans (Classical Philology 32¹hf.). *Half-course (first half-year). Tu., Th., Sat., at 11.* Professor CLIFFORD H. MOORE.]

Omitted in 1909-10.

[Germanic and Celtic Religions (History of Religions 3²hf.). *Half-course (second half-year). Three times a week.* Professors KITTREDGE and F. N. ROBINSON.]

Omitted in 1909-10.

[Germanic Mythology (German 16¹hf.). *Half-course (first half-year).* Professor KITTREDGE.]

Omitted in 1909-10.

History of Babylonia and Assyria (Semitic 12hf.). *Half-course. Sat., at 9.* Professor LYON.

See also Philosophy 3, 9, and 12; Greek 8.

THEOLOGY

1¹hf. Theism. *Half-course (first half-year). Mon., Wed., Fri., at 11.* Professor FENN.

The work of the course consists of two lectures a week and one hour (Friday) of conference upon collateral reading.

2². Outlines of Systematic Theology. *Second half-year. Tu., Wed., Th., Fri., at 9.* Professor FENN.

This course considers (1) The Nature and Method of Revelation, (2) The Theological Interpretation of Problems of Religious Experience. The courses, Theology 1, New Testament 15, and Theology 2, form a logical sequence, and, although any one course may be taken without reference to the others, they are recommended for successive years in the order named.

[3²hf. New England Theology. *Half-course (second half-year). Wed., 3.30-5.30.* Professor FENN.]

Omitted in 1909-10.

The object of this course is to develop the tradition of New England Congregationalism, in respect to both faith and order, with especial reference to progressive tendencies.

4 ¹/₂f. Typical Systems of Christian Theology. *Half-course (first half-year)*. Th., 2.30–4.30. Professor FENN.

In this course the works of at least two representative theologians will be carefully studied each year. In 1909–10 the subjects will be Calvin and Schleiermacher.

[5 ²/₂f. The History and Philosophy of Christian Mysticism. *Half-course (second half-year)*. Wed., 3.30–5.30. Professor FENN.]

Omitted in 1909–10.

This course offers a detailed study at once critical and sympathetic of a single phase of religious thought and experience.

[6. History of Christian Thought since Kant. Mon., Wed., Fri., at 12. Professor E. C. MOORE.]

Omitted in 1909–10.

This course will seek to deal with the modern philosophical movement, in so far as this relates to theology. It will take account of the progress of the sciences in the nineteenth century and the effect of this upon the ideas of God and the world. It will reckon with the results of historical and literary criticism of the Bible and of the comparative study of religion. It will note the change from the emphasis upon the religion of the individual to the endeavor after social expression and the pursuit of social ends. The course will seek to register such changes as have taken place in theological thought and to mark their significance in the movement toward reconstruction of the system of Christian doctrine.

7. Philosophy of Religion. Mon., Wed., Fri., at 12. Professor E. C. MOORE.

The aim of this course is to give some account of that formal reflection which has taken Religion as its object, particularly an account of the direction and issue of this reflection during the Nineteenth Century.

The problem which religion itself presents is to be dealt with in its epistemological, in its psychological, and in its ethical aspects. Religion in its relation to knowledge, Religion as experience and in its relation to other experiences, Religion as motive and as form of spiritual culture, is to be treated of.

Reference will be made to Pfleiderer, Höffding, and Siebeck, also to Caird and Sabatier.

8 ²*hf.* Current Problems in Theology. *Half-course (second half-year)*. *Th.*, 2.30–4.30. Professor FENN.

This course is conducted as a seminary and offers opportunity for the thorough investigation of such questions as from time to time become prominent in theological discussions. The selection of topics will be determined, in part, by the preferences of those who elect the course.

[20a ²*hf.* Modern Theology, especially as influenced by Ritschl: a survey of constructive work in Theology during the last twenty years in Germany, England, and America. Lectures, reading, and reports. *Half-course (second half-year)*. *Th.*, 2.30–4.30. Professor E. C. MOORE.]

Omitted in 1909–10.

The course is conducted as a seminary course and is designed for advanced students who are interested in present phases of theological discussion. Reference will be made to Ritschl, Herrmann, Kaftan, Lipsius (third edition), Wendt, Haering; also to Clarke, Stevens, and Brown.

[20b ²*hf.* Philosophy of Religion. A Seminary. *Half-course (second half-year)*. *Th.*, 2.30–4.30. Professor E. C. MOORE.]

Omitted in 1909–10.

Allied Courses Offered by the Faculty of Arts and Sciences

Ethics (Philosophy 4).—The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30.* Professor PALMER.

[**Metaphysics (Philosophy 9).**—The Fundamental Problems of Theoretical Philosophy. — The Concepts of Truth and Reality. — Realism, Modern Pragmatism, and Idealism, in their Relations. Lectures and theses. *Tu., Th., Sat., at 11.* Professor ROYCE.]

Omitted in 1909–10.

Philosophy of Nature, with especial reference to Man's place in Nature (Philosophy 3 ²*hf.*).—Conceptions of Nature in the light of moral and religious interests. Lectures, prescribed reading, and a thesis. *Half-course (second half-year)*. *Tu., Th., Sat., at 12.* Asst. Professor R. B. PERRY.

Psychological Seminary (Philosophy 20b). *Subject for the year:* Applied Psychology, with especial reference to Medicine, Education, and Law. *Wed.*, 7.30–9.30 P.M. Professor MÜNSTERBERG.

Ethical Seminary (Philosophy 20d). — *Subject for the year:* The Systematization of Ethics. *Th.*, 4–6. Professor PALMER.

- Seminary in the Theory of Knowledge (Philosophy 20e). — *Subject for the year:* Consciousness, Knowledge, and Truth. Contemporary Tendencies: Idealism, Pragmatism, and Realism. *Th.*, 7.45–9.45 P.M. Asst. Professor R. B. PERRY.

ETHICS

1. Social Ethics. — The problems of Poor-Relief, the Family, Temperance, and various phases of the Labor Question, in the light of ethical theory. Lectures, special researches, and prescribed reading. *Tu.*, *Th.*, *Sat.*, at 10. Professor PEABODY, Dr. McCONNELL, Mr. FORD, and Mr. FOERSTER.

This course is an application of ethical theory to the social problems of the present day. It is to be distinguished from economic courses dealing with similar subjects by the emphasis laid on the moral aspects of the Social Question and on the philosophy of society involved. Its introduction discusses various theories of Ethics and the nature and relations of the Moral Ideal [required reading from Dewey and Tufts' *Ethics*]. The course then considers the ethics of the family [required reading from Bosanquet's *The Family*]; the ethics of poor-relief [required reading from Warner's *American Charities*]; the ethics of the labor question [required reading from Adams and Sumner's *The Labor Problem*]; and the ethics of the drink question [required reading from *The Liquor Problem; a Summary of Investigations*]. In addition to lectures and required reading two special and detailed reports are made by each student, based as far as possible on personal research and observation of scientific methods in poor-relief and industrial reform. These researches are arranged in consultation with the instructor or his assistant; and an important feature of the course is the suggestion and direction of such personal investigation, and the provision to each student of special literature or opportunities for observation.

Rooms are expressly assigned for the convenience of students of Social Ethics, on the second floor of Emerson Hall, including a large lecture-room, a seminary-room, a conference-room, a library, and two rooms

occupied by the Social Museum. The Library of 2800 volumes is a special collection for the use of students of Social Ethics, with conveniences for study and research. The Social Museum is a collection of graphical material, illustrating by photographs, models, diagrams, and charts, many movements of social welfare and industrial progress.

20a. Seminary of Social Ethics.—*Subject for the year: Religion and the Social Question. Tu., 8-9.30 P.M. Professor PEABODY.*

20b. Professor PEABODY will direct special researches of competent students in Social Ethics.

Allied Courses Offered by the Faculty of Arts and Sciences

Social Ethics (Social Ethics *2^{2hf.}). — Practical Problems of Social Service: Public Aid, Charity, and Neighborhood Work. Lectures, prescribed reading, and observation of work under skilled direction. *Half-course (second half-year). Tu., Th., at 2.30. Dr. BRACKETT.*

[Criminology and Penology (Social Ethics *3^{1hf.}). Lectures, prescribed reading, and a thesis. *Half-course (first half-year). Mon., Wed., Fri., at 12.*]

Omitted in 1909-10.

Selected Topics in Social Ethics (Social Ethics *4^{2hf.}). — *Subjects for 1909-10: The Ethical Approach to the Social Question. Professor PEABODY. — Sources of Relief in Cases of Need. Dr. BRACKETT. — The Ethical Relations of the State to Industrial Affairs. Dr. MCCONNELL. — The Ethical Aspects of Industrial Coöperation. Mr. FORD. — The Ethics of Immigration. Mr. FOERSTER. Lectures and prescribed reading. Half-course (second half-year). Tu., Th., Sat., at 12.*

Ethics (Philosophy 4). — The Theory of Morals, considered constructively. Lectures, theses, and prescribed reading. *Mon., Wed., Fri., at 3.30. Professor PALMER.*

Ethical Seminary (Philosophy 20d). — *Subject for the year: The Systematization of Ethics. Th., 4-6. Professor PALMER.*

Principles of Sociology (Economics 3).—Theories of Social Progress. *Mon., Wed., and (at the pleasure of the instructor) Fri., at 1.30.* Professor CARVER.

Problems of Labor (Economics 9a ¹hf.).—*Half-course (first half-year). Tu., Th., and (at the pleasure of the instructor) Sat., at 1.30.* Professor RIPLEY and an assistant.

Methods of Social Reform (Economics 14b ²hf.).—Socialism, Communism, the Single Tax, etc. *Half-course (second half-year). Tu., Th., at 1.30.* Professor CARVER.

HOMILETICS AND PASTORAL CARE

1 ¹hf. An introduction to Preaching. *Half-course (first half-year). Wed., Fri., at 10.* Professor PEABODY.

Under the present arrangement in Homiletics, it is intended that the study should be pursued in each of the three years required for the degree of S.T.B., in the course of which a student passes under the hands of several instructors. This course considers the circumstances and problems of the preacher's life, the principles of worship and the preparation of sermons. Students submit for criticism plans of original sermons, and study the methods of selected preachers.

2. Preaching. *Mon., at 2.30, and a second hour at the pleasure of the instructors.* Professors PEABODY, E. C. MOORE, and FENN.

Each student prepares eight sermons during the year, of which some are preached before the class and criticized by students and instructor in Appleton Chapel, and the rest are criticized by the instructor privately. Students in this course should already have taken Homiletics 1 or its equivalent. The course may be taken twice.

PUBLIC SPEAKING

1. Training in Voice and Speech.—Preparatory to Course 2. *Once a week.* (Not counted for a degree.) Mr. KENNEDY.

2 hf. Sermon Delivery, Scripture Reading, Oral Discussion. *Half-course. Twice a week.* Asst. Professor WINTER and Mr. KENNEDY.

The training in Course 1 is implied in the requirements of Course 2, and is to be taken before or with Course 2 — preferably before.

GENERAL EXERCISES

Evening Prayers, conducted by officers and students at 7 P.M. each week-day except Friday.

Addresses, Conferences, and Preaching by students on Friday evenings after November 1, in the Chapel of the School.

INSTRUCTION IN OTHER DEPARTMENTS OF THE UNIVERSITY

Students of the Divinity School are entitled to attend any exercises in the College, or other Departments of the University, or in Andover Theological Seminary, for which they show themselves fitted, except exercises in laboratories. For students paying the full fee there is no extra charge.

The Hemenway Gymnasium is open to members of this School, without extra charge.

SUMMER SCHOOL OF THEOLOGY

The tenth session of the Summer School of Theology was held from July 1 to July 18, 1908, and was devoted to the subject of The Relation of Christianity to Other Religions. The School was in charge of the following committee of the Faculty: Professors G. F. MOORE, TOY, and LYON, and Mr. MORISON. The School was open to men and women. The fee was \$15.

The lecturers were, from Harvard University: Professors TOY, LANMAN, G. F. MOORE, and CLIFFORD H. MOORE; and from elsewhere the following persons: —

EDWARD WASHBURN HOPKINS, Ph.D., LL.D., *Professor of Sanskrit and Comparative Philology, Yale University.*

CHARLES CUTLER TORREY, Ph.D., *Professor of the Semitic Languages, Yale University.*

ROBERT WILLIAM ROGERS, Ph.D., D.D., LL.D., *Professor of Hebrew and Old Testament Exegesis, Drew Theological Seminary.*

WILLIAM ROSENZWEIG ARNOLD, Ph.D., *Professor of the Hebrew Language and Literature, Andover Theological Seminary.*

WILLIAM WALKER ROCKWELL, B.D., Lic.Th., *Assistant Professor of Church History, Union Theological Seminary.*

ARTHUR S. LLOYD, D.D., *General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*

The attendance of the Summer School of Theology for the ten years of its existence has been as follows: —

Years.	Subjects for the Year.	Men.	Women.	Total.
1899.	Old Testament, Church History, Theology . . .	96	9	105
1900.	New Testament, History of Religions, Homiletics	52	2	54
1901.	The Relation of Ministers to Social Questions . .	84	5	89
1902.	Current Problems in Theology	74	4	78
1903.	Principles of Education in the Work of the Church	54	4	58
1904.	Contributions to Historical Theology	46	1	47
1905.	The Bible	54	7	61
1906.	Christian Theology in its Origin and Development	59	9	68
1907.	The Relation of the Ministry to Social Ethics . .	92	11	103
1908.	The Relation of Christianity to Other Religions	61	5	66
		672	57	729

The attendance of ordained ministers has been as follows: —

	Orthodox Congregational.	Unitarian Congregational.	Episcopalian.	Universalist.	Baptist.	Presbyterian.	Disciples.	Methodist.	Free Baptist.	Lutheran.	Christian Connection.	German Reformed.	Moravian.	Evangelical Association.	Dutch Reformed.	Jewish.
1899	27	17	16	11	5	3	..	..	..	..	..	..	..	..	..	..
1900	17	6	3	14	6	..	3	3	..	..	..	..	..	..	..	..
1901	28	12	11	14	5	2	..	10	1	1	..	..	..	..	..	..
1902	28	7	15	3	5	1	1	8	1	1	..	..	..	..	..	..
1903	21	4	10	5	..	5	3	1	1	..	1	1	1	..	..	..
1904	10	6	11	1	7	1	..	3	1	..	1	..	..	1	..	..
1905	7	4	14	3	5	1	5	9	..	..	1	1	..	..	1	..
1906	8	7	16	2	3	3	2	5	..	1	..	5	..	..	..	1
1907	13	11	17	9	5	5	3	15	..	3	..	1	..	..	..	..
1908	12	6	17	1	3	2	4	6	..	1	1	3	..	..	1	..
	174	81	130	66	44	23	21	60	4	7	4	14	1	1	2	1

The geographical representation of students of the Summer School in 1908 was as follows : —

Australia	1	Michigan	1
Delaware	1	New Hampshire	2
District of Columbia	1	New York	4
Illinois	2	Ohio	1
India	1	Pennsylvania	4
Kansas	2	Rhode Island	1
Kentucky	1	Washington	1
Maine	4	Wisconsin	1
Massachusetts	38		

The Summer School of 1909 will be held July 7-22. The session will be devoted to the subject: "Present Religious Conditions and Prospects." A special pamphlet describing the programme of this session will be sent to any address by the Dean of the Divinity Faculty.

THE LIBRARY

The School has a theological library consisting of about 37,000 volumes and 10,000 pamphlets.

The main part of the Library is stored in a fire-proof stack-room, and books can be borrowed from it during the day. About 2200 volumes are kept in the reading-room, where students have access to them during the day and evening.

The students of the Divinity School have the right to use the College Library in Gore Hall, which contains about 496,000 volumes and is rich in theological literature.

DEGREES

DEGREE OF BACHELOR OF DIVINITY

Students properly qualified, who have been registered in the School for not less than one year, and have passed satisfactorily examinations on the work of fourteen approved courses, may receive the degree of BACHELOR OF DIVINITY. Candidates who have fulfilled all requirements may receive the degree in February, provided an application be filed with the Dean not later than January 1. Students whose record is of distinguished excellence may be given

the degree of Bachelor of Divinity *cum laude*. Not more than six courses may be offered for the degree in any one year. A student must have completed the work of at least three and a half courses in order to be promoted to the Middle class, and of at least eight courses to be promoted to the Senior class.

The courses of Andover Theological Seminary which have been given in the preceding list of courses may be counted towards the degree of Bachelor of Divinity. A student is also permitted to count towards the degree of Bachelor of Divinity two courses included in the announcement of the Faculty of Arts and Sciences, and not included in that of the Divinity School. Such courses must in each case be approved for the purpose by the Faculty of the Divinity School.

Students who are holders of degrees in Arts of Harvard University, and have counted Divinity School courses for such degrees, may, upon the special approval of the Faculty, be allowed to count for the degree of Bachelor of Divinity an equal number of College courses not previously counted for the degrees in Arts.

Students in Andover Seminary recommended for its degree may at the same time, and without additional work, also obtain from Harvard University the degree of S.T.B. on recommendation of the Faculty of Divinity. Such students must have been registered for one year in the Harvard Divinity School, and have completed under Harvard teachers not less than five courses approved by the Faculty of Divinity, including the equivalent of at least three full Divinity School courses.

DEGREES OF MASTER OF ARTS AND DOCTOR OF PHILOSOPHY

Students in the Divinity School may be candidates for the degrees of Master of Arts and Doctor of Philosophy. Recommendations for these degrees proceed from the Faculty of Arts and Sciences. Qualified students may attain the degree of Master of Arts by a year of study in the Divinity School completed with high credit. The programme of studies, which must be approved by the Administrative Board of the Graduate School of Arts and Sciences, must be of an advanced character and form a consistent plan of work. Courses presented for this degree cannot be counted again for the degree of Bachelor of Divinity.

The degree of Doctor of Philosophy is not given on the completion of a prescribed period of residence or for the fulfilment of a definite programme of studies, but only upon evidence of high attainment in a special branch of learning, such as qualifies the person on whom it is conferred to give instruction to advanced students in the department in which he has taken the degree, and to advance knowledge by his own investigations. The Divisions in which students of Divinity might naturally become candidates for the degree are the Semitic Languages and History, Ancient Languages (Biblical and Patristic Greek), History, and Philosophy (including the Department of Social Ethics). The specific requirements of the several Divisions may be found in the announcements annually issued by them.

Students in Andover Seminary may obtain the degree of A.M. or Ph.D. from Harvard University on recommendation of the Faculty of Arts and Sciences under the same conditions as are required of students in Harvard Divinity School, provided such students are also registered for one year in Harvard University.

The Harvard statutory requirement for every degree, of "residence at the University of at least one year," can be fulfilled while the student is also at the same time in residence in Andover Seminary. But no course of instruction can be counted for the degree of S.T.B. and again for the degree of A.M. or Ph.D. from Harvard University.

Any student who desires to become a candidate for the degree of Master of Arts or Doctor of Philosophy should communicate as early as possible with the *Dean of the Graduate School of Arts and Sciences*.

CERTIFICATES

Students who are not candidates for a degree, and who have passed a satisfactory examination in one or more subjects, are entitled to a certificate, stating the length of time they have been members of the School, and specifying the subjects in which they have been examined.

PRIZES

THE BILLINGS PRIZE. By a gift to the Divinity School from the Trustees of the Robert C. Billings Estate a prize is offered annually for Improvement in Pulpit Delivery. The prize offered is \$100. It may be divided, and if no competitor shows sufficient merit may

be withheld. The competition will take place annually in May. This prize is open to all students in the Divinity School who during the current year shall have taken either Elocution 1 or Elocution 2, and also shall either have taken Homiletics 2 or have had part in the public services of the Divinity School.

Students in the Divinity School may compete for the Dante, Sumner, and Toppan Prizes of the University, which are described in the Catalogue of the University.

SCHOLARSHIPS AND OTHER PECUNIARY AID

With the single exception named in connection with the Williams Fund, that the beneficiary of that fund must be a Protestant, the pecuniary aid furnished by the School is given without regard to denominational differences.

No person may receive aid unless he can show a record of at least seventy-five per cent, or its equivalent, on his previous examinations, and by his character, and in other respects, gives promise of usefulness, and unless he can give evidence that he needs such help.

A student receiving beneficiary aid is required to do full work continued through the final examinations. If he fails to register or otherwise report on the day appointed for registration he will be considered to have surrendered his scholarship. If at any time he fails to do full work, or if the character of his work falls below the required standard, the aid which he would otherwise receive may be withdrawn for the remainder of the year. If he leaves the School before the close of the year he will, unless excused by the Faculty, be called upon to refund the money for that year which he has already received.

Applications for the Williams Fellowships, for scholarships, or for other pecuniary aid must be made upon blanks to be obtained from the Dean of the Faculty; they must be accompanied by testimonials, and applicants for the Williams Fellowships must also submit specimens of their work. Applications should be sent to the Dean of the Faculty, and if received by him not later than March 31 will be considered in the first assignment, but applications received after that date will be considered, and acted on as promptly as possible.

The income of the funds named below is assigned for beneficiary purposes upon recommendation of the Faculty.

1. The following funds held by the President and Fellows of Harvard College: —

The CHAPMAN SCHOLARSHIP, founded by the Rev. George Chapman, with an income of one hundred and twenty-five dollars.

The CARY SCHOLARSHIPS, founded by Thomas Cary, Esq., two with an income of one hundred and twenty-five dollars each.

The SCHOLARSHIPS ON THE JACKSON FOUNDATION, founded by Miss Sarah Jackson, four with an income of one hundred and sixty dollars each.

The CLAPP SCHOLARSHIP, founded by Joshua Clapp, Esq., with an income of two hundred dollars.

The KENDALL SCHOLARSHIP, founded on the donation of Miss Nancy Kendall, with an income of one hundred and fifty dollars.

The JONAS H. KENDALL SCHOLARSHIP, founded by Jonas H. Kendall, Esq., with an income of two hundred and fifty dollars.

The BEQUEST OF ABNER W. BUTTRICK, Esq., of Lowell, the income of which is awarded by the President and Fellows “to such deserving young men as they shall select, to aid them in preparing and educating themselves for the ministry of the Gospel.” The annual income of this bequest is five hundred and seventy-five dollars.

The WILLIAM POMROY FUND, of which the income amounts to about forty-five dollars.

2. The fund held by the Trustees of the CHARITY OF EDWARD HOPKINS. From a portion of the income of this fund scholarships are awarded to six students, needing aid, who must have received the degree of A.B., who have given evidence of diligent and successful study, and who receive no money or remuneration for services from the University.

3. The WILLIAMS FUND held by The Society for Promoting Theological Education. According to the terms of the bequest, the income is to be given to “such indigent students of Theology, resident in Cambridge, as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance”; and “no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated

at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." The income of the Williams Fund amounts to about four thousand dollars.

From the income of the above funds fellowships and scholarships are awarded as follows: —

1. WILLIAMS FELLOWSHIPS. At present two resident Williams Fellowships are offered to graduates of this or any other Theological School who purpose to enter the Christian ministry. These Fellowships are intended to encourage advanced theological work of a high order. For the year 1909-10 these Fellowships will be of five hundred dollars each.

2. SIX HOPKINS SCHOLARSHIPS. The value of these scholarships depends on the income of the fund in each year, but may be estimated at about two hundred and seventy-five dollars.

3. Scholarships made by combining the income of the several funds held by the President and Fellows and the Williams Fund in awards dependent upon grades attained. The amounts given are usually two hundred, two hundred and fifty, or three hundred dollars. In the last eleven years there have been annually so granted on an average ten scholarships of two hundred dollars or less, and seven scholarships of two hundred and fifty dollars or more.

FEES AND EXPENSES

The annual fee for tuition is one hundred and fifty dollars, but for Resident Graduates and Special Students taking less than three and a half courses the fee may vary according to the number of courses taken; the charge for each full course being \$45, and for each half-course \$25, the minimum charge to any student being \$30, and the maximum \$150. The fee of \$150 is charged to every student who wishes to have the year counted as a year of residence for any degree. A Resident Graduate or Special Student paying for less than three and a half courses must pay the entire fee for such courses as he takes, without deduction for absence or withdrawal. Other students who are members of the Divinity School for but part of a year are allowed the following deductions from the full fee of one hundred and fifty dollars. A student who joins between December 31 and the end of the first half-year is allowed a *deduction* of

forty dollars; one who enters between the beginning of the second half-year and April 1 is allowed a deduction of sixty dollars; and one who enters after March 31 is allowed a deduction of one hundred dollars. A student who leaves before January 1 is allowed a deduction of one hundred dollars, if he gives written notice of his withdrawal before that date to the Dean of the Faculty; one who leaves between December 31 and the end of the first half-year is allowed a deduction of sixty dollars, if he gives written notice to the Dean before the end of the first half-year; and one who leaves between the end of the first half-year and April 1 is allowed a deduction of forty dollars, if he gives written notice to the Dean before April 1; but if he fails to give written notice of withdrawal no deduction is allowed.

The first half-year ends on the Saturday before the second Sunday in February.

A fee of four dollars a year is charged to every student registered in the Divinity School, for the maintenance of the Stillman Infirmary; and, on the order of a physician, every student will be given, in case of sickness, in return for this fee, a bed in a ward, board, and ordinary nursing, for a period not exceeding two weeks in any one academic year.

An examination fee of thirty dollars is charged Divinity students taking the degree of Ph.D. unless they have paid the full tuition fee of one hundred and fifty dollars for at least one year, in the Divinity School or other graduate department of the University. A graduation fee of twenty dollars is charged all students taking the degree of A.M. or Ph.D.

Every student must file a bond with the Bursar in the sum of *two hundred dollars*, signed by two bondsmen, one of whom must be a citizen of the United States, or by a surety company duly qualified to do business in Massachusetts, as security for the payment of his dues to the University; or he may deposit with the Bursar *two hundred dollars* in United States bonds for the same purpose; or he may deposit *fifty dollars* as security and pay in advance all sums for which he becomes liable to the University. But any student who lives in a College room, or boards at Memorial Hall or at Randall Hall, must file a bond in the sum of *four hundred dollars*; or deposit *four hundred dollars* in money or United States bonds; or must in advance and in addition to his tuition fee pay the full

year's rent of any room that may be assigned to him, and make a deposit with the Bursar as security for the payment of his board at the rate of five dollars a week. Money deposited as security is returnable after the issue of the second term-bill, one week before Commencement. Interest is not allowed on deposits.

No officer or student of the University will be accepted as a bondsman.

Students incurring charges in both Harvard University and Andover Theological Seminary are required to furnish security only to the institution in which they are primarily registered.

PAYMENT OF THE TUITION FEE. — TERM-BILLS

Each student, except such Resident Graduates and Special Students as are taking less than three and a half courses, is required to pay ninety dollars of the tuition fee to the Bursar punctually at the beginning of the academic year without the presentation of a bill. The second instalment, of sixty dollars, is entered upon the first term-bill, issued January 20, and is to be paid on or before February 10.

In like manner Resident Graduates and Special Students who are liable for less than the full tuition fee of one hundred and fifty dollars are required to pay at the beginning of the academic year ninety dollars, or the whole fee if it does not exceed ninety dollars; and the remainder of the fee, if any, on or before February 10.

The first term-bill is issued January 20, and must be paid on or before February 10. This bill includes, in addition to the second instalment of the tuition fee, such charges as the following: Two-thirds of the year's charges for the use of a College room; fees for laboratory courses which begin in the first half-year; Stillman Infirmary fee; locker fees; such incidental charges as can then be determined; charges for gas, and for board at the Harvard Dining Association and the Randall Hall Association made up to as late a date as practicable.

The second term-bill is issued one week before Commencement, and contains the charges not included in the first bill. The second term-bill must be paid by all candidates for degrees at least one day before Commencement; and by all other students, on or before July 25.

Students primarily registered in Andover Theological Seminary pay exclusively to the Treasurer of the Seminary the charges incurred in Harvard University, including those for tuition, board in Memorial Hall or Randall Hall, and rooms in University dormitories.

Students primarily registered in Harvard University pay exclusively to the Bursar of the University charges incurred for tuition in Andover Theological Seminary.

Students who are candidates for degrees in the middle of the academic year must pay all dues to the University at least one day before the day upon which the degrees are to be voted.

When a student's connection with the University is severed, all charges against him must be paid at once.

Each student whose dues to the University remain unpaid on the day fixed for their payment is required at once to cease attending lectures or recitations, using the libraries, laboratories, gymnasium, athletic grounds or buildings, boarding at the Harvard Dining Association or at the Randall Hall Association, and making use of any other privileges as a student, until his financial relations with the University have been arranged satisfactorily to the Bursar. Failure to comply with this rule is deemed cause for final separation of the student from the University.

The average expenses of a student for a year are : —

For rent and care of room . .	\$60.00
For tuition	150.00
For board, 38 weeks	152.00
For Stillman Infirmary . . .	4.00
For fuel and light	15.00
	<hr/>
	\$381.00

Students can board at cost by joining the Association which uses the dining-room of Memorial Hall. The cost of board here is expected not to exceed \$5 a week. The membership is limited, and application should be made before September 15 to the Auditor of the Harvard Dining Association, Memorial Hall.

At Randall Hall meals *à la carte* are served at cost, making it possible to get good board for \$4 a week. The annual fees of the Association are low. Application should be made early to the Secretary of the Randall Hall Association.

DIVINITY HALL

Divinity Hall, the dormitory of the Divinity School, contains 41 rooms. These rooms are primarily reserved for students of the Divinity School, and will not be assigned to other students until the Thursday on which the academic year begins. On that day rooms not previously engaged will be assigned to members of other departments who have filed with the Bursar applications which have been duly approved by the Dean of the Faculty of the Divinity School. The Faculty of the Divinity School, however, reserves the right of discrimination between applicants as the interests of the School may dictate.

Some of the rooms in Divinity Hall are furnished, the furniture consisting of: iron bedstead, with spring, mattress, and pillow; washstand; chiffonier; study table; chairs; book shelves; rug. The price includes the use of the furniture. Floor plans are shown on pages 40 and 41.

The rooms range in price as follows: —

UNFURNISHED ROOMS

\$45.	No. 10.	\$70.	No. 18, 28.
\$50.	" 5.	\$75.	" 35.
\$55.	" 2, 3, 14.	\$80.	" 41.
\$60.	" 1.	\$85.	" 13, 17, 19, 23, 25,
\$65.	" 20.		29, 31, 33, 37,
			39.

FURNISHED ROOMS

\$55.	No. 6.	\$80.	No. 26, 32, 40, 42.
\$60.	" 4, 9, 12.	\$85.	" 21, 36.
\$65.	" 11.	\$90.	" 16, 27, 30.
\$75.	" 7, 8, 24, 34, 38.		

N.B. — In each case the price is for the whole room from the beginning of the academic year until the next Commencement, and includes the daily care of the room. No. 13 is heated by steam, which is included in the price. The other rooms are heated by means of open grates for which fuel is provided by the tenant.

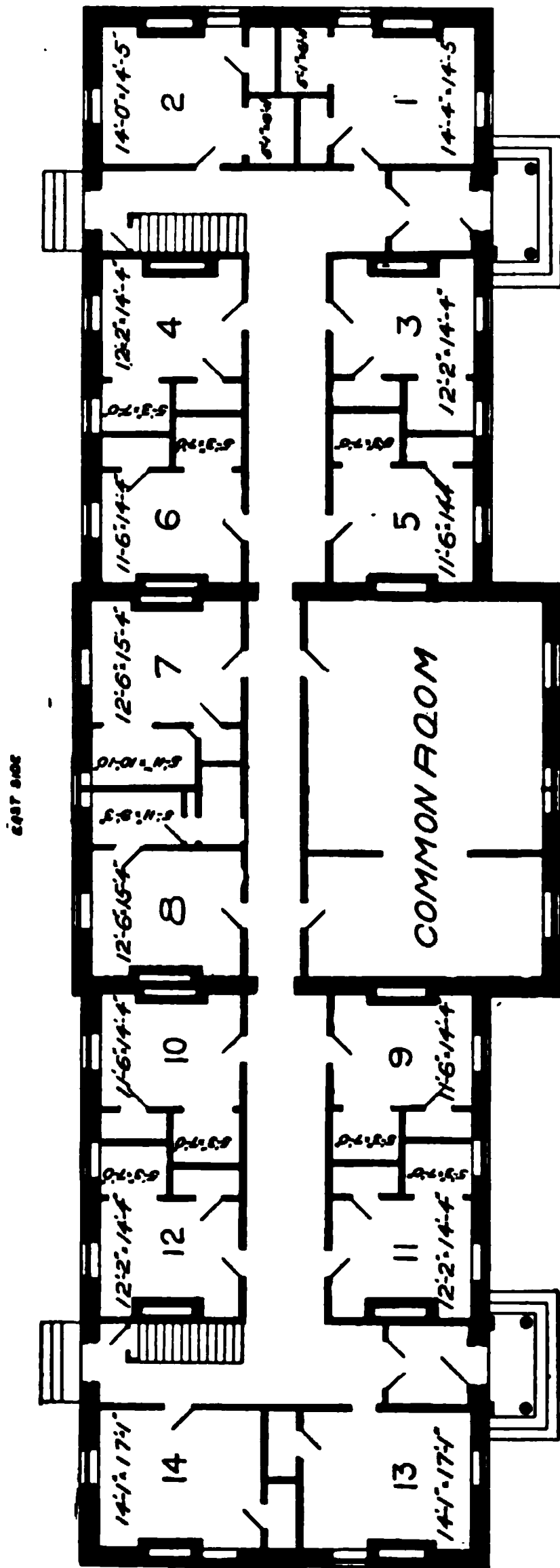
Applications for rooms should be made as early as possible after March 1 in order that a choice may be secured.

The Bursar may cancel the assignment of a room to any student who does not take possession of it on or before the first day of October.

The academic year begins on the Thursday following the last Wednesday in September. The annual Commencement is held on the last Wednesday in June. The vacation begins at Commencement and ends on the last Wednesday in September. The Christmas recess begins on the 23d of December, and ends on the 2d of January. The Spring recess begins on the Sunday next preceding the 19th of April, or on the 19th of April when that day falls on Sunday, and ends on the following Saturday, both days inclusive. The twenty-second day of February, the thirtieth day of May, and Thanksgiving Day are holidays.

All students should register in Divinity Library, on September 30, 1909, between 10 and 1.

Further information will be furnished, if desired, on application to the Dean of the Harvard Divinity School.



DIVINITY HALL. FIRST FLOOR



DIVINITY HALL. SECOND AND THIRD FLOORS

TABULAR VIEW OF EXERCISES IN THE DIVINITY SCHOOL. 1909-10.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
9-10	Old Test. 1 ¹ , 2 ² . New Testament 2.	Old Test. 1 ¹ , 2 ² . Church Hist. 1. Church Hist. 42. Theology 2 ² .	Old Test. 1 ¹ , 2 ² . New Testament 2. Theology 2 ² .	Old Test. 1 ¹ , 2 ² . Church History 1. Church Hist. 42. Theology 2 ² .	Old Test. 1 ¹ , 2 ² . New Testament 2. Theology 2 ² .	Church Hist. 42.
10-11	New Testament 3.	New Testament 15 ¹ . Church Hist. 47 ¹ . Ethics 1.	New Testament 3. Homiletics 1 ¹ .	New Testament 15 ¹ . Church Hist. 47 ¹ . Ethics 1.	New Testament 3. Homiletics 1 ¹ .	Church Hist. 47 ¹ . Ethics 1.
11-12	Church Hist. 4a ¹ , 4b ² . Theology 1 ¹ .	Old Testament 4. Old Testament 45. Church History 3.	Church Hist. 4a ¹ , 4b ² . Theology 1 ¹ .	Old Testament 4. Old Testament 45. Church History 3.	Church Hist. 4a ¹ , 4b ² . Theology 1 ¹ .	Old Testament 4.
12-1	Theology 7.		Theology 7.		Theology 7.	
1.30-2.30						
2.30-3.30	New Testament 43 ¹ , 44 ² . Homiletics 2.	Old Testament 48.	New Test. 43 ¹ , 44 ² .	Old Testament 43. Theology 4 ¹ , 8 ² .	New Test. 43 ¹ , 44 ² .	
3.30-4.30	New Testament 45.	Church Hist. 46.	New Testament 45.	Theology 4 ¹ , 8 ² .		
4.30-5.30		Church Hist. 46.				

¹ First half-year.

² Second half-year.

THE DIVINITY SCHOOL

List corrected to April 25, 1909

RESIDENT GRADUATES

NAME	HOME RESIDENCE	PRESENT ADDRESS
Crooks, Ezra Breckenridge, A.B. (<i>Central Coll.</i>) 1899, A.M. (<i>Vanderbilt Univ.</i>) 1901, S.T.B. (<i>Harvard Univ.</i>) 1908,	Fayette, Mo.	D. 28.
Hawley, Frank Morton, S.T.B. (<i>Presbyterian Theol. Seminary of Kentucky</i>) 1904, A.M. (<i>Univ. of No. Carolina</i>) 1908,	Charlotte, N.C.	D. 27.
Hudson, Adelbert Lathrop, A.B. (<i>Iowa State Univ.</i>) 1893, S.T.B. (<i>Harvard Univ.</i>) 1905,	Newton,	D. 23.
Kubushiro, Naokatsu (<i>Pacific Unitarian School for the Ministry</i>) 1908,	Kumamoto, Japan,	7 Lowell St.
Marshall, Troward Harvey (<i>Colgate Theol. Seminary</i>) 1906, A.B. (<i>McMaster Univ.</i>) 1908,	Toronto, Can.	56 Shepard St.
Robins, Sidney Swaim, A.B. (<i>Univ. of No. Carolina</i>) 1904, A.M. (<i>Harvard Univ.</i>) 1905, S.T.B. (<i>ibid.</i>) 1908,	Ashboro, N. C.	D. 20.

SENIOR CLASS

Aimar, Charles Emile, A.B. (<i>Coll. of Charleston</i>) 1906,	Charleston, S.C.	D. 33.
Dansingberg, Paul Durand, A.B. (<i>Univ. of Minn.</i>) 1906,	Minneapolis, Minn.	D. 30.
Dixon, William James, A.B. (<i>Univ. of Cambridge, Eng.</i>) 1890, S.T.B. (<i>Epis. Theol. Sch., Cambridge</i>) 1901, A.M. (<i>Harvard Univ.</i>) 1902,	So. Boston, 13 Thomas P'k,	So. Boston.
Evans, George Fulerton, A.B. 1905,	Youngstown, O.	20 Prescott St.
Gould, John Harold (<i>Bangor Theol. Seminary</i>) 1902, A.B. (<i>Bates Coll.</i>) 1904, S.T.B. (<i>Cobb Divinity Sch.</i>) 1904,	Vinal Haven, Me.	20 Shepard St.

- Harper, Ralph Moore, PH.B. (*Univ. of No. Carolina*) 1904, *Kinston, N.C.* D. 38.
 Kellogg, Ira Phelps, Jr., A.B. (*Univ. of Vermont*) 1903, *Felchville, Vt.* D. 34.
 Lempp, Richard, Student, *Univ. of Tübingen, Ger.*, 1901-06, *Stuttgart, Germany*, D. 4.
 McCallum, Donald Campbell, A.B. (*Kentucky Univ.*) 1907, (*Coll. of the Bible, Ky.*) 1908, *Kaniva, Victoria, Australia*, D. 39.
 Oxley, Edmund Harrison, A.B. (*Howard Univ.*) 1906, S.T.B. (*ibid.*) 1908, *Trinidad, B. W. I.* D. 9.
 Perkins, Palfrey, A.B. 1905, *Salem*, D. 15.
 Sargent, Arthur Hayes, A.B. (*Univ. of Vermont*) 1904, *Corinth, Vt.* D. 6.

MIDDLE CLASS

- Hall, Oakel Fowler, A.B. (*Wabash Coll.*) 1907, *Crawfordsville, Ind.* D. 37.
 Peters, Herman, A.B. (*Leland Stanford Jr. Univ.*) 1907, *Luverne, Minn.* D. 33.

JUNIOR CLASS

- Hines, Herbert Waldo, A.B. 1909, *Melrose*, S. 1.
 Joy, Charles Rhind, A.B. 1908, *Dorchester*, D. 19.
 Lee, Charles Frederick, A.B. (*Earlham Coll.*) 1906, A.B. (*Haverford Coll.*) 1907, A.M. (*Harvard Univ.*) 1909, *Friendsville, Tenn.* 12 Kirkland Pl.
 Rutledge, Lyman Vincent, A.B. (*Univ. of Kansas*) 1908, *Alva, Okla.* D. 10.
 Schumacher, Henry Houghton, A.B. (*Boston Univ.*) 1908, *Quincy*, D. 25.
 Wood, Arthur Evans, A.B. 1906, *Dorchester*, D. 14.

SPECIAL STUDENTS

- Cooley, Herbert Carroll, B.P.D. (*Mich. State Normal Coll.*) 1906, A.B. (*ibid.*) 1907, *Ypsilanti, Mich.* Scotland.
 Pickett, Harold Lionel, *Columbus, O.* Felton 6.
 Pyke, Frederic Merrill, A.B. (*DePauw Univ.*) 1906, *Greencastle, Ind.* D. 11.
 Somers, Laurence Drew, S.B. 1903, *Andover*, D. 21.
 Thomas, Percy Ernest, A.B. (*Northwestern Univ.*) 1900, PH.M. (*ibid.*) 1901, *Somerville*, 96 Glen St., Somer.
 Wharton, Henry John, *Pittsburgh, Pa.* D. 17.

**STUDENTS IN ANDOVER THEOLOGICAL SEMINARY WHO ARE
REGISTERED ALSO IN THE DIVINITY SCHOOL**

Hayward, Frederick Downing, A.B.
(*Amherst Coll.*) 1894, *Newport, N.H.* 48 Wallace St., W. Somer.
Mowery, Dwight Fay, A.B. (*Carleton Coll.*) 1905, *Northfield, Minn.* D. 26.
Torbet, Howard Lee, A.B. (*Ohio Wesleyan Univ.*) 1897, S.T.B. (*Boston Univ.*) 1904, *Revere.* 210 Beach St., Revere.
Williams, Walter Byron, A.B. (*Univ. of Vermont*) 1900, S.T.B. (*Andover Theol. Seminary*) 1904, *Boxford,* 18 Nonantum Pl., Newton.

SUMMARY

RESIDENT GRADUATES	6
SENIOR CLASS	12
MIDDLE CLASS	2
JUNIOR CLASS	6
SPECIAL STUDENTS	6
ANDOVER STUDENTS	4
TOTAL	86

COLLEGES REPRESENTED

Amherst College	1	Leland Stanford Jr. University	1
Bates College	1	McMaster University	1
Boston University	1	Michigan State Normal College	1
University of Cambridge, England	1	University of Minnesota	1
Carleton College	1	University of North Carolina	8
Central College	1	Northwestern University	1
College of Charleston	1	Ohio Wesleyan University	1
DePauw University	1	Vanderbilt University	1
Earlham College	1	University of Vermont	8
Harvard University	9	Wabash College	1
Haverford College	1		87
Howard University	1	Counted more than once	4
Iowa State University	1		83
University of Kansas	1		
Kentucky University	1		

THEOLOGICAL SEMINARIES REPRESENTED

Andover Theological Seminary	1	Pacific Unitarian School for the Ministry	1
Bangor Theological Seminary	1	Presbyterian Theological Seminary of Kentucky	1
College of the Bible, Ky.	1	University of Tübingen, Germany	1
Boston University	1		14
Cobb Divinity School	1	Counted more than once	1
Colgate Theological Seminary	1		13
Episcopal Theological School, Camb.	1		
Harvard University	8		
Howard University	1		





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The Annual University Catalogue.

The Annual Catalogues of the College and the several Professional Schools of the University ; the Announcements of the several Departments ; etc., etc.





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